THE PRICE OF AFRICA

S. EARL TAYLOR

FORWARD MISSION STUDY COURSES

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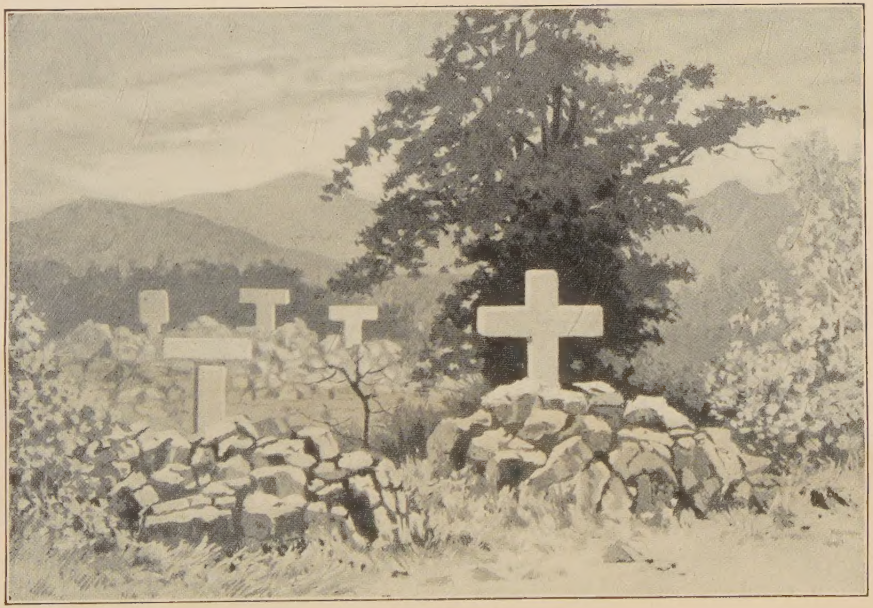

God's Acre—Uganda

The Price of Africa

BY

S. Earl Taylor

The Forward Mission Study Courses, edited by Professor Amos R. Wells and Mr. S. Earl Taylor, adopted as the official text-books for mission study classes in the United Society of Christian Endeavor and in the Epworth League

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MOTTO

"Anywhere, *provided it be* FORWARD."

—DAVID LIVINGSTONE.

CINCINNATI: JENNINGS & PYE
NEW YORK: EATON & MAINS

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AMOS R. WELLS AND S. EARL TAYLOR

Dedicated

To the Memory of That Great Host Which No Man Can Number, Who Have Washed Their Robes and Made Them White in the Blood of the Lamb, and Who Now Are Before the Throne of God, Serving Him Day and Night in His Temple.

"*These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*"—Heb. xi, 13.

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PREFACE

It is the purpose of this volume to bring within the reach of Mission Study Classes, facts which will emphasize the great cost of the redemption of Africa, and which will show in some degree how well the investment has paid.

No special claim to originality is made by the author. The frequent quotations are accounted for by the fact that he has preferred to use another's language where, in his judgment, it would be stronger than his own. His chief aim has been to bring the material together in workable form rather than to deal in rhetoric.

No attempt has been made to present an exhaustive list of the names of the heroic men and women who have labored for the redemption of Africa. In this brief volume it has been the endeavor to select four great lives which could be joined together by the thread which runs through the book, and in so doing it has been necessary to omit the lives of many who merit a place in any volume which would adequately present the biographies of the great

missionaries of Africa. In making the selection, the author has taken two Scotchmen and two Americans. Of these, one was pre-eminently an explorer, one a mechanical engineer, and two were evangelists. Of the number, two were laymen, and two were ministers. The work of each represents, in a sense, a different type of missionary endeavor. It is a noteworthy fact that all died while on the battle line.

New York, June 15, 1902.

INTRODUCTORY SUGGESTIONS

TO BE READ CAREFULLY

Mission Study Plans

THE urgent need of Mission Study Courses suitable to Young People's Societies, has induced the United Society of Christian Endeavor and the Epworth League to unite in producing a series of text-books which will be especially prepared for young people. It is now proposed to issue in the immediate future twenty or more mission study text-books which will cover the world field. The plan is to have two books on each mission land—the one, a biographical book, dealing with the great missionaries; the other, a book covering the general field of missionary endeavor. In the case of the smaller countries, however, the two books are to be combined in one. The courses will be called "The Forward Mission Study Courses," the name being inspired by Livingstone's famous motto,—"anywhere, *provided it be* FORWARD." Professor Amos R. Wells, of the United Society of Christian Endeavor, and Mr. S. Earl Taylor, Chairman of the General Missionary Committee of the Epworth League, will edit the

Courses. "The Price of Africa" is the first book of the series. It will later be supplemented by a general book on the missions of Africa. The other books of the series, on India, China, Japan, Korea, etc., may be expected to appear as needed within the next two or three years.

How to Use the Books

A Mission Study Class should by all means be organized in every Young People's Society. While the books of the series will be found useful for general reference and for private study, they are designed primarily as textbooks for class work, and nothing can take the place of a Mission Study Class which meets at stated periods.

How to Use the Questions and Topics

At the conclusion of each chapter in this volume, there will be found three sets of topics.

"Questions for the class hour" are intended for the use of the student in preparing the lesson, and for the leader of the class in conducting the quiz or lesson review. They are intended to be suggestive only, and leaders will do well to improve upon them and to supplement them.

"Topics for assignment in class work" are for the convenience of the leader in assigning topics to the various members of the class. As a rule the assignment should be made two or three weeks in advance of the class hour.

These topics are such as may be prepared by almost any Mission Study Class having access to the Missionary Campaign Libraries, or to a good biography of each of the missionaries whose lives are treated in this volume. As a rule, the references of a chapter are to a single volume only, thus avoiding the necessity of a large library for research work. These topics should be treated as briefly as possible, and not more than three or four should be presented at any class hour unless a strict time limit is set.

The "Subjects for Advanced Investigation" are suitable for Mission Study Classes in places where there are well-equipped missionary libraries, such as often will be found in cities or in college towns. These subjects may also be used successfully by classes having access to the books referred to in the paragraph below.

A Special Reference Library

While excellent work may be done by classes having no other book than the text-book itself, it is, of course, desirable that classes should equip themselves as well as possible.

Classes desiring to do thorough work should get together a special reference library containing the books which are given in the list on page 21. If these books can not be obtained in any other way, classes may well purchase them, as the volumes will be useful in future courses.

How to Organize a Class

In bringing the plans for mission study to the attention of the young people, it will be well to:

1. Devote a regular Young People's meeting to the organization of the Mission Study Class.

2. Show the attractiveness of mission study and its necessity as a forerunner of all missionary interest and service, by a review of the proposed text-book, reports of missionary heroism, incidents, biographies, stories, or by other means.

3. After the subject has thus been presented, explain in detail the plan for the organization of Mission Study Classes of the current year.

4. Conserve the results of the meeting by securing on slips of paper, previously prepared, the names of those who will enroll as members of the Mission Study Class.

5. Have the persons who sign these slips of paper tarry after the meeting long enough to arrange the time and place for the next meeting, and to secure orders for the Mission Study text-book. This book may be ordered of Jennings & Pye, Cincinnati, Chicago, or Kansas City, or of Eaton & Mains, New York, Boston, Pittsburg, Detroit, or San Francisco, or of the United Society of Christian Endeavor, Tremont

Temple, Boston, Mass. The price is 50 cents each, in cloth, and 35 cents, in paper.

Membership

After the meeting at which the Study Class work is presented, there should be a thorough canvass of the active membership of the society, for the purpose of securing additional names before the first meeting of the class. The members of the Missionary Committee of the society should certainly be charter members of the class. Large numbers are not requisite for a successful class. It is better to begin with a very few, who are deeply interested, and then gradually to increase the number, than to begin with a large enrollment of disinterested persons who do not care for the study. The class should consist only of those who are in earnest, and who plan definitely:

1. To attend regularly.
2. To secure a copy of the text-book (when two from the same family join the class, one book may suffice for both).
3. To prepare carefully each lesson.
4. To do as far as possible the special work assigned by the leader.

Officers of the Class

A leader and a secretary should be chosen from the class. These officers should be selected with great care.

The leader need not be an authority on foreign missions, but he should be earnest and

willing to give time and energy to make the class interesting. He should be willing to lead the class in hard work.

The secretary should keep a careful record of the meetings of the class and of extra work assigned and completed by the various members.

Another member of the class may well be appointed as official artist or map-maker of the class, as there will be frequent need for missionary charts and blackboard work.

How Often to Meet

The class should meet once a week until the completion of the course. This will be found more satisfastory than meeting once a month, or even once in two weeks. It is easier to sustain the interest with weekly meetings, and the results of the study will be more satisfactory.

Place to Meet

Mission Study Classes often meet in the Young People's Society room, if suitable and convenient, or in a private home, if the other room is not available. If in a home, it will be necessary to guard against permitting the class to degenerate into a mere social gathering.

Maintaining the Attendance

The class attendance should be cared for by two or more of the most interested and influential members in the class. Announcements each week from the pulpit, at the regular devotional meetings, and at prayer meetings,

will be effective, but in most cases personal reminders within twenty-four hours of the meeting will be the main reliance. The secretary, or officer in charge of records of attendance, should make it a point to see each absentee and, if possible, secure his attendance at the next session. The value of the studies depends largely on continuous and prompt attendance.

The following accessories will be found very helpful:

Accessories to the Class Work

1. The Missionary Campaign Libraries, No. 1 and No. 2, and the Conquest Missionary Library.

2. The Annual Report of the Missionary Society of your own Church (and of other Churches when suggested).

3. A general missionary map of the world will be very helpful, although it is not essential. If the class is unable to purchase or secure a large printed map, a very effective outline map could be prepared by the class artist, and the names of the various mission stations and fields inserted as the lessons progress. This plan will be found to have many points of advantage over the use of a printed map.

4. A large blackboard should be at hand and freely used at each session of the class. It will be needed for maps, charts, and diagrams. Better than a blackboard in many re-

spects, are large sheets of paper, to be secured from a printer. Colored crayons should be used. These sheets, bound together, will give permanent value to the maps and helps that are prepared for the class.

How to Prepare the Lesson

The profit gained from mission study depends upon the amount of concentrated attention given to it before the class hour. The following suggestions are given to those who desire to make the most of their time:

1. At the very least each student should read over the lesson in the text-book; then with the "Questions for the Class Hour" before him he should try to recall the leading facts, refreshing the memory on forgotten points.

2. Each student, when assigned extra work, should do his best, with a conscientious desire to help the other members.

3. Each member should have a note-book in which to record the result of any special reading, interesting points brought out in the class, and copies of the charts used in the class.

4. Each member should have a definite time for study, and should be systematic in the use of that time.

5. It is of the utmost importance that each member be punctual at each meeting. If one member keeps a class of twelve waiting five minutes, he has been the cause of wasting an

hour's time. The meeting should be begun and closed on time.

6. The heart should be kept open continually for divine suggestions as to one's personal responsibility. Often should the individual pray, "Lord, in the light of these new-found truths, what wilt Thou have me do?"

7. Throughout the course there should be constant prayer for the evangelization of the world. The use of a Prayer Cycle will assist in definiteness, but each member of the class should prepare a prayer list for personal use, adding from time to time the names of missionaries whom he may personally know, or of whom he may learn in his reading.

At intervals during the class-hour, prayer should be made as the Holy Spirit may direct.

The Mission Class should become a *praying band*, and should offer earnest prayer for laborers, for money, for the missionary interests of the Church, for the missionary life of the Young People's Societies, and for the Study Class.

BOOKS FOR GENERAL REFERENCE.[1]

A Select Bibliography

"The Redemption of Africa." 2 Vols. Noble. Fleming H. Revell Company, publishers, New York and Chicago. Price, $4.

[1] The books in these lists may be obtained through your book-dealer.

"The History of the Church Missionary Society." 3 Vols. Stock. Church Missionary Society, publishers, Salisbury Square, London, England.

"Report of the Ecumenical Missionary Conference" 1900. 2 Vols. American Tract Society, publishers, New York. Price, $1.50.

"Geography and Atlas of Protestant Missions." 2 Vols. Beach. Student Volunteer Movement, publishers, New York. Price, $2.50.

"History of Protestant Missions." (Last Edition.) Warneck. Fleming H. Revell Company, publishers. Price, $2 net.

"Two Thousand Years of Missions Before Carey." Barnes. The Christian Culture Press, publishers. Chicago. Price, $1.50.

"World-wide Evangelization." (Report of the Toronto Student Volunteer Movement Convention.) Student Volunteer Movement, publishers, New York. Price, $1.50.

"Africa Waiting." Thornton. Student Volunteer Movement, publishers, New York. Price paper, 25 cents.

Books on Livingstone.

"Personal Life of David Livingstone." Blaikie. Fleming H. Revell Company, publishers, Chicago and New York. Price, $1.50.

"David Livingstone." Worcester. (Missionary Annals Series.) Fleming H. Revell Company, publishers, Chicago and New York. Price, paper, 15 cents, net; cloth, 30 cents, net.

"Picket Line of Missions." (Chapter on Livingstone, by Chancellor McDowell.) Jennings & Pye, publishers, Cincinnati, Ohio. Price, 90 cents.

"History of the Church Missionary Society." (See Books for General Reference.)

Books on Mackay.

"The Story of Mackay, of Uganda." By his sister. A. C. Armstrong & Son, publishers, New York. Price, $1.

"Picket Line of Missions." (Chapter on Mackay, by J. T. Gracey.) Reference above.

"The History of the Church Missionary Society." (See Books for General Reference.)

Books and Articles on Good.

"A Life for Africa." Parsons. Fleming H. Revell Company, publishers, Chicago and New York. Price, $1.25.

Articles by Good in *Church at Home and Abroad* (now the *Assembly Herald*), 1890–94.

"Sketch of the Life of Good," *Church at Home and Abroad*, 1895.

Books and Articles on Cox.

[1] "Remains of Melville B. Cox." Methodist Book Concern, publishers, New York.

[1] "Knights of the Cross." James H. Earle Company, publishers, Boston, Mass.

"History of Methodist Missions." Reid & Gracey. 3 Vols., $4, in sets only. Vol. I, pages 155–63.

"The Redemption of Africa." Noble. Vol. I, page 305.

Articles on Cox. *Methodist Quarterly*, January, 1834. Funeral sermon by Nathan Bangs, D. D.

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[1] Out of print, and very rare. May be found in second-hand book-stores or in some libraries.

THE PRICE OF AFRICA

"In this enterprise of winning Africa for Christ there must be, I know, . . . much of what the world calls loss and sacrifice, and it may be that many will fall in the blessed work of foundation building only; but what of this? To have any share in this noblest of all toil, however humble or obscure, be it only hewing wood or drawing water, is, surely, honor and privilege any servant of Christ must court and long for. I desire to go to this work feeling yet more intensely day by day, as the days pass on, that to live is Christ, and to die, gain; and if He should ordain for me early death, after a few years of humble, obscure, pioneering work only—well, it must all be right; for it means early and complete satisfaction. 'Then shall I be satisfied, when I awake in Thy likeness.'"
—A Baptist missionary, who laid down his life on the Congo.

The Price of Africa

"He who loves not, lives not;
He who lives by the Life can not die."
—Raymond Lull.

The Early Battle-Ground

From the beginning of the Christian era, Africa has been a battle-ground where, in some respects, Christianity has had its hardest fight. In the early days, Christianity spread with great rapidity along the northern coast. Ten days after the ascension of Christ, "dwellers in Egypt" who had been in Jerusalem, heard Peter's remarkable sermon of Pentecost, and doubtless many of them were among the three thousand who that day were added to the Church. It is not known who first carried the message to Africa, but in common with the converts "from every nation under heaven," the Egyptians must have gone back to their homes to tell the wonderful story. (Acts ii, 5-47.)

Rapid Spread of Christianity

Certain it is that the Christian Church was quickly planted in Africa, and that before the middle of the second century, well organized churches were to be found in every important

city and town. In A. D. 202, Tertullian, one of the great leaders of the African Church, said that the number of Christians in the cities was about equal to the number of pagans. Some idea of the rapid spread of the gospel may be obtained from the fact that, in A. D. 235, a great council was held in Africa, which was attended by thirty-five bishops.

Alarm of the Roman Authorities.

So rapid was the spread of Christianity that the Roman authorities became alarmed. The Christians had gone to the most distant colonies; they were to be found in the army and in important civil offices, and already this new and strange doctrine rivaled the old faith of the empire, even in the capital city itself. It was soon determined to stamp out Christianity by violent measures. In Africa, in particular, the propagation of the gospel was in spite of extreme violence and of bloody persecution.[1]

Early Persecutions in Africa

In the year A. D. 202, an edict issued by Septimus Severus forbade conversion to Christianity, and sent a storm of persecution sweeping down over Egypt and other parts of North Africa. As a result of this edict, Leonidas, the father of Origen, was beheaded in Alexandria. Potamiæna, a female slave noted for her beauty and for her moral purity, in defending her honor, was accused by her master

[1] Text-book of Church History. Kurtz. Page 88.

of being a Christian, and she and her mother were slowly dipped in burning pitch. The soldier, Basilides, who was ordered to execute the sentence, himself embraced Christianity, and was beheaded. In Carthage, Perpetua, a young mother of high birth, twenty-two years of age, was accused of being a Christian. In spite of imprisonment and torture, the pleading of her father, and the love for the infant in her arms, she was true to her faith, and was thrown into the arena to be torn by the horns of a wild cow, only to be released from her anguish by the dagger of a gladiator. The slave girl, Felicitas, in the same prison, preferred to be torn by the wild beasts rather than to deny her Lord. These few examples of the bitterness of the early persecutions have come down through the centuries. It is certain that the persons whose names have been preserved are but a few of the vast number who were martyred in Africa. The early persecutions are significant as showing the sterling character of the early Christians in Africa, and they are also instructive in that they bear testimony to the rapid increase of the number of Christians in the early Church.

Intellectual Leadership of the African Church

In addition to its great numerical strength, the early Church in Africa occupied an enviable place in intellectual leadership.[1] "Of

[1] Text-book of Church History. Kurtz. Page 138, 139.

twenty greatest names in the history of Christianity, in the first four centuries after the apostles, more than one-half belong to Africa."[1] Origen, one of the greatest scholars and one of the most brilliant intellects of the world; Clement, the missionary, and head of the school of Alexandria; Tertullian, "the first great mind in Western Christendom;" Augustine, Cyprian, and many others, were among the foremost leaders of Latin Christianity for two hundred and fifty years.

A Lost Opportunity

There are many who believe that the time was now ripe for the speedy evangelization of Africa. That the self-sacrifice of the early Church; the brilliancy of the intellectual leadership; the manifest power of the Holy Spirit; — these influences combined — might have spread down over the continent, and so far as human judgment can determine, Africa, in the first centuries of the Christian era, might have been redeemed.

Africa, favored as the training-ground of the Jewish people before they were permitted to enter the land of Canaan; Africa, chosen by God as an asylum for His own Son; Africa, permitted through Simon, the Cyrenean, to share with Christ the burden of the cross; Africa, home of the intellectual leaders among the giants of intellect in the early

[1] Two Thousand Years of Missions Before Carey. Page 186

Church; Africa, bathed in the blood of the early martyrs; surely this Africa stretches out her hands unto God. "In the height of Christianity's glory in Northern Africa, there were nine hundred Churches of Christ in that region. O, that they had understood their calling! If, instead of spending their chief strength in the theological and ecclesiastical arena, they had turned their magnificent powers to the evangelization of all Africa, instead of being still 'the dark continent,' it might have become the most luminous portion of the whole planet a thousand years ago."[1] But the Church gave herself over to theological disputations and forgot her message, and the fires in North Africa burned low. Islam, armed with the sword, carried the crescent across North Africa, down through the Soudan, and is still spreading along the east coast. Notwithstanding her spiritual decline, the Church in North Africa had taken such a firm root during the first two centuries, that it took Islam more than eight hundred years completely to depose her, but having once accomplished the task, the Church has never been able to recover the lost ground.

The Price

With the Church practically blotted out in North Africa; with Central and South Africa still in the deep darkness of heathendom; no

[1] Two Thousand Years of Missions Before Carey. Page 203.

wonder the Church has had to pay a price for the redemption of the continent which may well "stagger humanity." Africa has been called "The white man's grave." Of more than seven hundred explorers who have traveled in Africa, about five hundred and fifty have found there their last resting-place.[1] "For missionaries it has been pre-eminently a land of death."

The Middle Ages

In the thirteenth century, two hundred Franciscan missionaries were murdered at the hands of the Moslems. The Dominicans "gave nearly as many martyrs to Middle-Age Africa as did the Franciscans." Raymond Lull, knight errant of evangelistic Christianity, spent the most of his long life in storming the stronghold of the Moslem faith, and was stoned to death when nearly eighty years of age. He was "a William Carey five hundred years before the Christian world was ready to understand and co-operate with him."[2] From the time of Raymond Lull until now, the Church has been investing life until the African continent is dotted over with the graves of the brave men and women whose bodies rest in lonely places, but whose souls are with the Lord.

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[1] The Flaming Torch in Darkest Africa. Page 8.

[2] Two Thousand Years of Missions Before Carey. Barnes. Page 208.

About one hundred missionary societies are now working in Africa. The following lists of missionaries who have died in Africa are in a sense typical. The seven North American societies whose lists are printed below have given one hundred and ninety lives for Africa since 1833. The average length of service of these missionaries has been eight years. The details which accompanied these lists (but which, for lack of space, could not be printed) are a commentary on the fearful ravages of the African fever.

Missionary Society of the Protestant Episcopal Church.

NAME.	LENGTH OF SERVICE.
Mrs. Thomas S. Savage	3 years.
Miss Martha D. Coggeshall	3 months.
Mrs. Thomas S. Savage	11 months.
Rev. Launcelot B. Minor	7 years.
Mrs. Catherine L. Patch	2 years.
Rev. E. J. P. Messenger	3 months.
Dr. T. R. Steele	6 months.
Rev. G. W. Horne	2 years.
Rev. Robert Smith	3 months.
Mrs. Jacob Rambo	2 years.
Mrs. C. C. Hoffman	3 years.
Miss Isabella Alley	1 year.
Rev. H. H. Holcomb	1 year.
Miss Hermine Relf	(Not given.)
Rev. H. Greene	(Not given.)
Miss Phebe Bart	4 months.
Rev. C. C. Hoffman	16 years.
Mr. Robert G. Ware	(Not given.)
Rt. Rev. J. G. Auer	21 years.

NAME.	LENGTH OF SERVICE.
Mrs. Anna M. Payne	21 years.
Miss L. L. K. Spaulding	Few months.
Mrs. Mary Auer	10 years.
Miss Delia Hunt	Few months.
Mrs. Julie Macmullan	3 months.
Rev. Henry W. Meek	4 months.
Mrs. E. A. Johnson	(Not given.)
Mrs. Alfred Johnson	(Not given.)
Mrs. Cordelia C. C. Brown	(Not given.)
Rev. James W. Blacklidge	27 years.
Joseph J. Walters	(Not given.)
Mrs. Maria R. Brierley	31 years.
Rev. M. P. Keda Valentine	(Not given.)
John J. Perry	(Not given.)
F. Tebeyo Allison, M. D.	3 years.
Rev. James G. Monger	(Not given.)
Rev. Horatio C. N'yema Merriam	(Not given.)
Mr. J. C. Birch	(Not given.)
Rev. Thos. C. Brownell Gabla	22 years.
Rev. R. H. Gibson	(Not given.)
George H. Wea Clarck	(Not given.)
Mrs. R. C. Cooper	(Not given.)

Board of Foreign Missions of the Evangelical Lutheran Church.

Mrs. John Kistler	2 years.
Rev. S. P. Carnell	1 year.
Mrs. J. G. Breuninger	2 years.
Mrs. B. B. Collins	1 year.
Rev. E. M. Hubler	1 year.
Mrs. Geo. P. Goll	1 year.
Mrs. David A. Day	21 years.
Mrs. Geo. P. Goll	1 year.
Rev. David A. Day, D. D.	23 years.
Mrs. Will M. Beck	1 year.
Mrs. J. D. Simon	1 year.
Rev. J. D. Simon	2 years.

Presbyterian Board of Foreign Missions.

Rev. J. L. Mackey	18 years.
Rev. and Mrs. G. W. Simpson	2 years.
Rev. W. Clemens	9 years.

NAME.	LENGTH OF SERVICE.
Rev. G. McQueen, Jr.	7 years.
Mrs. C. DeHeer	2 years.
Rev. C. E. Ogden	3 years.
Mrs. C. L. Loomis	2 years.
Mrs. R. H. Nassant	10 years.
Mrs. R. H. Nassant	3 years.
Rev. Geo. Paul	2 years.
Miss S. Dewsnap	6 years.
Rev. A. Bushnell, D. D.	35 years.
Rev. H. L. Jacot	2 years.
Miss Hulda Christensen	10 years.
Rev. S. Rentlengier	3 years.
Mrs. Oscar Roberts	2 years.
Rev. D. H. Devor	2 years.
Rev. B. B. Brier	1 year.
Miss S. J. Boughton	2 years.
Rev. A. C. Good	7 years.
Mrs. C. J. Lafflin	1 year.
Rev. A. W. Marling	16 years.
Mrs. S. A. Boppell	1 year.
Rev. W. C. Ganck	18 years.
Rev. J. D. Alward	2 years.
Rev. T. H. Amos	10 years.
Rev. J. R. Amos	5 years.
Rev. J. Barr	1 year.
Rev. Ed. Boeklen	2 years.
Rev. O. K. Canfield	3 years.
Rev. J. Cloud	1 year.
Mrs. J. D. Cranstian	3 years.
Rev. J. M. Deputic	8 years.
Rev. T. E. Dillon	14 years.
Rev. D. L. Donnell	1 year.
Rev. J. Eder	4 years.
Rev. H. H. Erskine	28 years.
Mr. D. C. Ferguson	10 years.
Mr. F. J. C. Finley	1 year.
Mr. Simon Harrison	18 years.
Mr. Amos Herring	19 years.
Mr. V. B. R. James	17 years.
Rev. M. Laird	1 year.
Mr. W. McDonough	29 years.
Mr. F. A. Melville	12 years.
Rev. A. Miller	6 years.
Rev. F. B. Perry	8 years.

NAME.	LENGTH OF SERVICE.
Mrs. F. B. Perry	1 year.
Rev. J. M. Priest	40 years.
Mrs. J. M. Priest	37 years.
Mr. J. R. Priest	1 year.
Rev. T. H. Roberts	1 year.
Rev. R. W. Sawyer	3 years.
Mrs. E. Slebbins	10 years.
Rev. T. Wilson	3 years.

American Board of Commissioners for Foreign Missions.

Rev. David White	29 days.
Mrs. Helen Maris (Wells) White	32 days.
Rev. Alexander Erwin Wilson, M. D.	6 years.
Mrs. Mary J. (Smithey) Wilson	2 years.
Mrs. Mary (Hardcastle) Wilson	10 years.
Mrs. Prudence (Richardson) Walker	3 months.
Mrs. Zermiah L. (Shumway) Walker	1 yr. 4 mos.
Rev. Benjamin Griswold	2 yr. 5 mos.
Rev. John Milton Campbell	1 mo. 10 da.
Rev. Albert Bushnell	36 years.
Mrs. Lydia Ann (Beers) Bushnell	12 yr. 8 mo.
Rev. Rollin Porter	1 yr. 1 mo.
Mrs. Susan (Savary) Pierce	1 yr. 8 da.
Mrs. Nancy Ann (Sikes) Porter	1 yr. 1 mo. 6 days.
Rev. Hubert P. Herrick	3 yr. 9 mo.
Rev. Henry Martyn Adams	1 yr. 6 mo.
Henry A. Ford, M. D.	7 yr. 4 mo.
Mr. Benj. VanRensselaer James (colored)	32 years.
Mrs. Margaret Elizabeth (Strobel) James	32 years.
Mr. Walter Waldon Bagster	1 yr. 3 mo.
Mrs. Mary Jane (Mawhir) Sanders	9 months.
Mrs. Clara Maria (Wilkes) Currie	1 yr. 5 mo.
Ardell Henry Webster, M. D.	2 years.
Miss Minnehaha Angela Clarke	2 yr. 7 mo.
Mrs. Mittie Artemesia (Bebout) Richards	10 years.
Mrs. Hannah (Davis) Grout	1 year.
Newton Adams	16 yr. 10 mo.
Rev. Jas. C. Bryant	4 yr. 4 mo.
Mrs. Fanny M. (Nelson) McKinney	14 yr. 4 mo.

NAME.	LENGTH OF SERVICE.
Rev. Samuel D. Marsh	5 yr. 11 mo.
Mrs. Jane (Wilson) Ireland	13 years.
Rev. Andrew Abraham	29 yr. 3 mo.
Mrs. Sarah Lydia (Biddle) Abraham	29 yr. 4 mo.
Mrs. Susan W. (Clark) Tyler	38 yr. 7 mo.
Rev. Jacob L. Döhne	43 years.
Mrs. Louisa (Healey) Pixley	45 years.
Rev. Elijah Robbins	29 yr. 6 mo.
Mrs. Adeline (Bissell)	29 years.
Rev. Henry Martyn Bridgman	35 yr. 9 mo.
Rev. Myron Winslow Pinkerton	9 yr. 1 mo.
Mrs. Mary B. (Knox) Kibbon	28 yr. 4 mo.
Rev. David Hutton Harris	11 years.

FOREIGN MISSION BOARD OF THE NATIONAL BAPTIST CONVENTION.

Rev. Solomon Cosby	11 months.
Mrs. Hattie H. Presley	14 months.
Rev. Hence McKinney	4 years.
Rev. J. J. Coles	10 years.
Rev. Geo. F. A. Johns	7 months.
Mrs. Lillie B. Johns	10 months.
Rev. R. L. Stewart	7 years.

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

Henry Goodale	1 year.
J. S. Dennard	1 year.
Mrs. Dennard	1 year.
Mrs. T. A. Reid	1 year.
J. M. Harden (Colored)	13 years.
Solomon Cosby (Colored)	2 years.
Mrs. N. B. David (1st wife of W. J. David)	6 years.
Mrs. C. E. Smith (2d wife of C. E. Smith)	4 years.
Mrs. W. T. Lumbley (1st wife of W. T. Lumbley)	7 years.
C. C. Newton	5 years.
Mrs. C. C. Newton	5 years.
Mrs. W. P. Winn	1 year.

COLORED.

NAME.	LENGTH OF SERVICE.
Jno. Day	13 years.
H. Teague	7 years.
A. L. Jones	1 year.
F. S. James	1 year.
B. J. Drayton	18 years.
J. H. Cheeseman	10 years.
R. E. Murray	7 years.
R. White	8 years.
H. Underwood	16 years.
Jas. Bullock	7 years.
Jas. Early	1 year.
E. S. Vaughan	13 years.

AMERICAN BAPTIST MISSIONARY UNION.

Mrs. Franklin Pierce Lynch	4 years.
J. E. Broholm	3 years.
Chas. G. Hartsock	3 yr. 9 mo.
Fritz Charles Gleichman	3 yr. 5 mo.
Richard D. Jones	1 yr. 9 mo.
Mrs. Christian Nelson	9 yr. 5 mo.
Mrs. C. M. D. Hill	Not given.
John McKittrick	7 years.
Miss Lenore Hamilton	5 yr. 10 mo.

When one remembers that these lists represent but seven of the one hundred (about) societies which are working in Africa, some idea of the price that has been paid may be obtained. Catholic, Protestant, English, German, French, Spanish, Portuguese, and American,—all have united in self-sacrificing service for the redemption of Africa.

One of the most vivid pictures of the cost of the redemption of Africa was given by Henry Drummond at the London Missionary Conven-

tion in 1888. He was called upon to speak in the place of Mr. Bain, a missionary to Africa. Mr. Drummond said: "I almost wish my friend, Mr. Bain, whose place I take, had been with you himself this afternoon. He is one of the men Mr. Stock has spoken of as being at their post when he might have been here. Mr. Bain actually put his foot on the little steamer on Lake Nyassa to come to England. He was shattered with fever,—his holiday was overdue, and his mother—a widow—was waiting for him in Scotland. But as the ship was leaving the shore Mr. Bain turned to the band of natives who had come to see him off,—an Arab slaver had been busy in Mr. Bain's district during the past month or two, and these poor natives were being left like a flock in the wilderness without their shepherd,—and he ordered the luggage to be put off on shore again, and the boat went away without him; and he is there now. That is the kind of stuff the African missionaries are made of, and it takes such stuff to do mission work in Africa. . . .

A Deserted Village

"A few years ago a small band sailed up the Zambezi into Lake Nyassa. They made their settlement at Livingstonia, and set to work to Christianize the tribes along that three hundred and fifty miles of lake coast. Two or three years ago I went to see that mission station,

and I found the houses in perfect order, reminding one of a sweet English village. But as I went from house to house I found there was no one in them. The first house—the clergyman's house—was empty. The second house was a schoolhouse, and that was also empty. The blacksmith's shop was empty; and I passed from house to house, and there was no one in any of them. Then a native came out of the forest and beckoned to me, and drew me away a few yards, and there under a huge granite mountain I saw four or five mounds, where lay the bodies of the missionaries. There was not one of them left in Livingstonia. One by one they had sickened and died of fever, and the small remnant had gone off in the little ship and planted a new station a couple of hundred miles up the lake; and there, against fearful odds, they are carrying on the work." [1]

An Incentive for Action

Facts like the above should nerve the Church to greater effort than it has ever yet put forth. A great Civil War was the price of the freedom of the black man in North America. It cost tens of thousands of lives to liberate the slaves after the Emancipation Proclamation had made them free. Through a struggle no less real, calling for no less heroic

[1] Report of the Missionary Conference, London, 1888. Page 278.

sacrifice, Africa must be redeemed. There was a time when slavery could have been abolished in America by legal enactment, but our fathers temporized with the question and trusted that things would right themselves. The price of their inactivity was a cruel war and a Nation in mourning.

The time to have saved Africa was when the light shone brightly, and when Christianity was clothed in her youthful might. The army of martyrs who have gone to the throne of God by way of Darkest Africa have been paying the price of the indifference and the negligence of the early Church. The longer the Church delays, the greater the price that must be paid.

The Forces of Evil

"The forces of evil are not delaying their work." The Mohammedans, cramped in India and China, are making Egypt the vantage ground for an active propaganda of their faith. The dealers in arms and spirituous liquors, having counted the cost, are ready to place in the hands of the black man the forces for his own destruction.

Nations Pay the Price

The nations of the world do not hesitate to pay the price for their respective spheres of influence. Great Britain saw the inevitable conflict in South Africa, and gave without flinching 1,069 officers, 20,897 men, and over $825,000,000. One shudders to think of the

price that has been paid; but what will be the full price if the Christians of this generation bequeath to future generations of Christians an ever-increasing heritage of suffering and fever and bloodshed?

"When Pizarro was attempting the conquest of Peru's El Dorado, he had to oppose the onsets of his men's despair. One day he drew a line with his sword in the sand, faced south, and exclaimed: 'Friends and comrades, on that side are toil, hunger, nakedness, the drenching storm, desertion, and death; on this side, ease and pleasure. There lies Peru with its wealth; here, Panama with its poverty. Choose what best becomes a brave Castilian. For my part, I go south.' So saying, he stepped across the line, and his little band, 'in the face of difficulties unexampled in history, with death rather than riches their reward, preferred it to abandoning honor, and stood by their leader as an example of loyalty for future ages.'"

The American soldier freely paid the price of the freedom of the black man. Our boys bought with their blood the freedom of Cuba. The soldiers of the Queen went out unhesitatingly to pay the price of British supremacy in South Africa, but the full price of Africa's redemption has not been paid.

A Favored Land

We dwell in a favored land; we have been privileged to see the dawn of a glorious century; we are surrounded by every comfort of civilized life; God has vouchsafed peace and prosperity, and we are content. It is an easy thing in a time like this to drift with the tide, but in all the ages which look down upon us there has never been a moment which history has recorded when there was less time for soft living than now.

World-Wide Enterprise

It is a time of world enterprise and of world conquest. The demand of the hour is for world-statesmen—men who are made of iron, and who never sleep. It is the time of times for a world-wide propagation of the gospel, and Africa in particular was never more ready to receive it than now.

The Challenge to the Church

As the last lines of this chapter are being written comes the news of peace in South Africa, of rejoicing in London, of rise in stocks, and of commercial activity everywhere. The commercial life of the world by its activity is calling upon the Church to pay the price of Africa. Every lonely missionary grave is an appeal for her redemption, every line from every missionary is a call for help, every man and woman and child in heathen darkness is a challenge to the Church. The Lord himself sits

on the right hand of the throne of God expecting till his enemies be made his footstool. He has given to the Church all power for the enterprise. How long must He wait until Africa shall be redeemed?

Questions for the Class Hour.

1. Repeat the words of Raymond Lull, which appear at the beginning of this chapter.
2. Give the gist of the sentence of the missionary who died on the Congo. (Found on the title-page of this chapter.)
3. Tell something of the early spread of Christianity along the northern coast of Africa.
4. What was Tertullian's testimony as to the number of Christians in Africa?
5. How many bishops attended the council in A. D. 235?
6. Tell of the alarm of the Roman authorities.
7. What was the purpose of the edict of Septimus Severus, A. D. 202?
8. Tell of the early persecutions.
9. In what way are these persecutions instructive?
10. Name some of the early martyrs.
11. Give the names of some of the intellectual leaders of the early Church.
12. What of the lost opportunity of the early Church in North Africa?
13. How many explorers have lost their lives in Africa?
14. Tell of the loss of life during the Middle Ages.
15. How many missionary societies are now at work in Africa?
16. Of the lists given, what has been the average term of service of the missionaries who have died in Africa?

17. What was Drummond's testimony as to the cost of the redemption of Africa?
18. What should be the attitude of the Church in view of the great price which it already has been called upon to pay?
19. What is the attitude of the forces of evil?
20. What did the Boer War cost the British Empire in life and money?
21. Tell of the courage of Pizarro and his soldiers.
22. What did it cost to liberate the black man in America? (Answer not found in the book.)
23. What is the peril of the present age of prosperity?
24. What can you tell of some of the great world enterprises of the day? (Answer not found in the book.)
25. What, in your opinion, are some of the urgent reasons why the Church should hasten to evangelize Africa?

Topics for Assignment in Class Work.

1. Early Christianity in North Africa. "Two Thousand Years of Missions Before Carey" (Barnes), Chapters XII and XIII. (See also any good Church history in pastor's library.)
2. The Roman Empire in its relation to Africa. Reference same as above.
3. The African leaders of the early Church. Reference same as above.
4. The extent of the early persecutions in Africa. Reference same as above.
5. Biblical references or incidents which relate to Africa. See Concordance.
6. Raymond Lull. "History of Church Missionary Society," I, 13; II, 359; "Two Thousand Years of Missions Before Carey," 205; "The Redemption of Africa," 109–126.
7. John Vanderkemp. "History of Church Missionary Society," I, 92; "Twelve Pioneer Missionaries" (Smith), 137.

8. George Pilkington. Geography and Atlas (Beach), 475; "History of Church Missionary Society," III, 285, 286, 360-364, 434, 442, 450-452, 653, 655, 662, 738, 739, 789-791.
9. The martyr spirit in Madagascar. "Sign of the Cross in Madagascar" (Conquest Missionary Library.)
10. Martyrdom and its relation to the extension of the kingdom of Christ. See any good Church history. Chapters dealing with the spread of Christianity in the early Church; the Scotch Covenanters; the Waldenses, etc.

Subjects for Advanced Investigation.

1. North Africa, Egypt, and Abyssinia.—A brief historical survey.
2. The price which science and commerce are paying for the commercial redemption of Africa.
3. The relation of the Boer War to the evangelization of Africa.
4. Difficulties in the way of the evangelization of Africa.
5. The size of Africa in comparison with other countries. (Illustrated by charts.)

Note.—References in this section are not intended to be exhaustive, and they are to those books which are contained in the Missionary Campaign Libraries, and the Conquest Library or the Reference Library mentioned on Page 21.

DAVID LIVINGSTONE

MISSIONARY AND EXPLORER

BORN BLANTYRE, SCOTLAND, MARCH 19, 1813.
DIED ILALA, AFRICA, MAY 1, 1873.

His body rests in Westminster Abbey among the illustrious dead. Inscribed on his tomb is the last sentence of his letter written to the New York Herald, for the purpose of enlisting American effort toward the suppression of the East Coast slave-trade: "All I can add in my loneliness is, May heaven's richest blessing come down on every one—American, Englishman, Turk—who will help heal this open sore of the world."

LIVINGSTONE'S
FIRST
JOURNEY.
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10
20
30
ST PAUL DE LOANDA.
VICTORIA
FALLS
QUILIMANE
LAKE
NGAMI
KALOBENG
CHONUANE
MABOTSA
KURUMAN
CAPE TOWN
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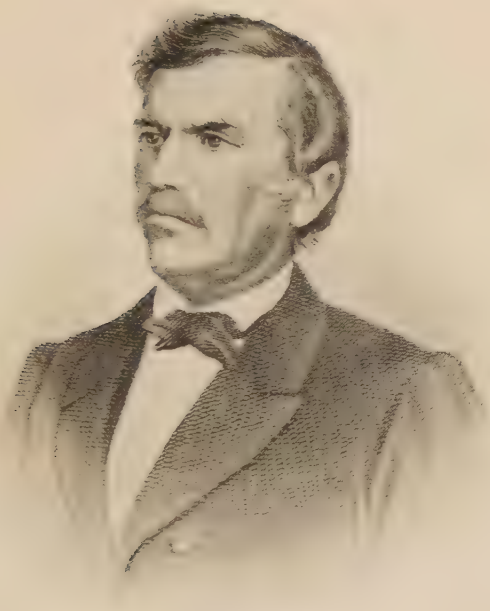

David Livingstone.

David Livingstone

"The end of the exploration is the beginning of the enterprise."

Beginnings

A BOY came to gladden a humble home of Central Scotland in the raw month of March, in the year of our Lord, 1813. It was a time when the acorns were being planted everywhere. Seven years before this boy was born, the Haystack meeting at Williamstown had inaugurated the foreign missionary movement of North America.

The year before Livingstone's birth, William Carey's great printing-house in Serampore was consumed by fire. The loss caused Carey to walk in the smoking ruins, tearfully exclaiming: "In one short evening the labors of many years are consumed. How unsearchable are the ways of God! The Lord has laid me low, that I may look simply to Him." Yet this great loss to pioneer missions became, under God, a great blessing. Throughout England missionary fires

were kindled, and "unexampled liberality animated all classes." [1]

At the time of David Livingstone's birth not more than a dozen English missionary societies had been formed. In 1810 the American Board of Commissioners for Foreign Missions came into being. Six years later the Wesleyan Missionary Society was organized, and in 1819 the Methodist Episcopal Missionary Society was formed.

A Time of Political Unrest and of Exploration

Not only was David Livingstone born at the day-dawn of modern missions, but he also grew up in the midst of a spirit of inquiry and of exploration. Six years before he started for Africa, England had abolished the slave-trade in all British possessions. The Chinese Opium War was soon to be waged. The minds of adventurers had for years been turning to the Dark Continent, the last of the great regions of the world to be explored. "Into the kingdom at such a time, and for such a time, Livingstone came." [2]

His Preparation

A providential preparation of David Livingstone for his great work will be found in the hereditary influences which shaped his life. These enabled him to say: "The only point of family tradition that I feel proud of is this,—

[1] William Carey, Missionary Annals Series. Page 51.
[2] Picket Line of Missions. Page 25.

one of these poor islanders—one of my ancestors, when he was on his deathbed, called his children around him and said: 'Now, lads, I have looked all through our history as far back as I can find it, and I have never found a dishonest man in all the line, and I want you to understand you inherit good blood. You have no excuse for wrong-doing. Be honest.'" [1]

A Religious Experience

Another element in his preparation will be found in his religious experience which enabled him at an early age to form this purpose: "I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this!"

A Cultivated Mind

Again, such was his natural intellectual strength and activity that at the age of ten he was impelled to save enough out of his first week's wages to buy Ruddiman's "Rudiments." He mastered Latin in the evening after his factory work was over, and amid the roar of the machinery he was able to concentrate his mind on the book laid open on the spinning-jenny.

[1] Picket Line of Missions. Page 24.

A Born Naturalist

A further preparation resulted from his aptitude for scientific pursuits, and from his passion for exploration. While he was yet a boy he used to scour the country, romping over the hillsides with his brothers in search of botanical, geological, and zoological specimens.

A Sound Body

Further, his outdoor life and his enthusiastic participation in athletic sports aided in the development of the rugged constitution, the foundation for which was laid in rich Highland blood.

Doctor of Medicine

A medical training was an indispensable equipment for a life which was to be hidden for years in the fever jungles of Africa, and it surely was a providential leading which impelled Livingstone to tarry until he had earned a medical diploma, so that he was enabled to say, "With unfeigned delight I became a member of a profession which with unwearied energy pursues from age to age its endeavors to lessen human woe." [1]

A Missionary Enthusiast

But above all, the hand of Providence is seen in that immediately after his conversion he was led to join the missionary society in the village, and thus he became familiar with the lives of such men as Henry Martyn and Carl Gutzlaff. Here also he met Robert Moffat, who told him that he had "sometimes seen in the morn-

[1] Picket Line of Missions. Page 28.

ing sun the smoke of a thousand villages where no missionary had ever been." [1]

The Missionary Call

After reading Gutzlaff's "Appeal" in behalf of China, Livingstone resolved to give his life to work in that country. He gave as his reason "the claims of so many millions of his fellow-creatures, and the complaint of the want of qualified men to undertake the task." [2] Henceforth his "efforts were continually directed toward that object without any fluctuation." But the opium war effectually closed the door of China, and the appeal of Moffat for the thousand African villages constrained Livingstone to devote himself to that continent. The purpose once formed, he never swerved from it. Anxious to begin at once the work which he saw in dim outline before him, he remained in England, and further prepared himself with scrupulous care. He was not to be hurried, yet when he was finally ready nothing could keep him back.

The Last Farewell

One scene must have been deeply graven on David Livingstone's heart. It was that one which, varied in outward form, is always the same in its real pathos whenever a young man or young woman "breaks home ties" to become a messenger of Christ to the dark places of the

[1] Picket Line of Missions. Page 27.

[2] David Livingstone, Missionary Annals Series. Page 8.

earth. On the evening of November 16, 1840, Livingstone went home to Blantyre to spend the last night with his parents. The Liverpool boat left early in the morning, and there was so much to talk about that David proposed that they sit up all night. But the mother, anxious for the sleep and rest of her boy, would not listen to this. David and his father talked until midnight of the prospect of Christian missions, and "they agreed that the time would come when rich men and great men would think it an honor to support whole stations of missionaries, instead of spending half their money on hounds and horses."[1] The last breakfast at home was eaten at five o'clock in the morning. After the meal, David read the one hundred and twenty-first and one hundred and thirty-fifth Psalms, and led the little group of father, mother, and sister in prayer.

Biographers are strangely silent concerning the parting scene with the mother. Doubtless after the manner of godly women, her tears of anguish were shed in the secret place where one who never wrote, save on the sand, was the silent but real comforter.

The gray-haired father walked to Glasgow with David to catch the Liverpool steamer. "On the *Broomielaw*, father and son looked for

[1] Personal Life of David Livingstone. Page 52.

the last time on earth on each other's faces. The old man walked slowly back to Blantyre with a lonely heart, no doubt, yet praising God." [1]

David's face was now set in earnest toward the Dark Continent. Livingstone, the Missionary

Before beginning a brief survey of his work in Africa, it may be well to consider some of the characteristics of Livingstone the missionary.

During his lifetime Livingstone was much misunderstood and his missionary purpose was questioned. When he began his second and third journeys it seemed to many that the missionary was being swallowed up in the explorer; but while Livingstone was a many-sided man—geographer, botanist, zoologist, astronomer, doctor, explorer—he was a missionary first of all, and as such he must ever be ranked among the first of that illustrious company. The fidelity of Livingstone to his early missionary convictions is now universally recognized.

Soon after he reached Africa he spent six months among the natives, and apart from all European associations, that he might get an insight into the inner life of the people. Concerning this experience, he says: "To endure He knew the People

[1] Personal Life of David Livingstone. Page 52.

the dancing, roaring, and singing, the jesting, gambling, quarrelling, and murdering of these children of nature, was the severest penance I had yet undergone in the course of my missionary duties."[1] Yet only in this way was he able to get that thorough knowledge of native life which was of such service to him throughout his career.

The People knew Him

Livingstone always exerted a peculiar influence over the natives. Before he had been in Africa a year, his gentleness of heart, his real love of the people, and his fearless manner, had so won them that he was able to do what to others was impossible. Time after time, as he went from tribe to tribe and found himself in peril at the hands of savage chiefs, he was able to save himself and others by a single word, a smile or an appropriate gift.

His Preaching Simple

Amid all his journeyings, Livingstone was in the habit of preaching at every opportunity. His favorite themes were, "The Abounding Love of Christ," "The Real Fatherhood of God," "The Glories of the Resurrection," "The Last Judgment." His preaching was simple, straightforward, illustrative, and effective. Knowing the people, he was able to discourse on a level with their understanding. He never "preached over their heads."

A Right Motive

Livingstone would not be drawn into that

[1] David Livingstone, Missionary Annals Series. Page 34.

subtle snare of the tempter, the desire to make a good report for the edification of the Church at home. He did not strive for nominal adherents. He writes: "Nothing will induce me to form an impure Church. Fifty added to the Church sounds fine at home, but if only five of these are genuine what will it profit in the Great Day? I have felt more than ever lately that the great object of our exertion ought to be conversion."[1]

He was willing to endure the severest trial of the Christian—being misunderstood by those for whom he was giving his life. "Remember us in your prayers," said he, "that we grow not weary in well doing. It is hard to work for years with pure motives, and all the time be looked upon by most of those to whom our lives are devoted as having some sinister object in view. Disinterested labor—benevolence—is so out of their line of thought, that many look upon us as having some ulterior object in view; but He who died for us, and Whom we ought to copy, did more for us than we can do for any one else. He endured the contradiction of sinners. We should have grace to follow in His steps."[2]

A Fruitful Ministry

Notwithstanding his great care in admitting to the Church only those whom he be-

[1] David Livingstone Missionary Annals Series. Page 25.
[2] Ibid. Page 26.

lieved to be the children of God, yet just a year after he went to the field he wrote to his father: "The work of God goes on here notwithstanding all our infirmities. Souls are gathered in continually, and sometimes from among those you would never have expected to see turning to the Lord. Twenty-four were added to the Church last month, and there are several inquirers." [1]

No Mere Adventurer

To understand the missionary's work, and how the missionary became an explorer, one must follow the map closely, and understand something of the geographical, political, and religious conditions of the times. From his letters, Livingstone has made it perfectly plain that he did nothing by chance. There was an adequate reason for everything he did, although often one must look for that reason, not in any outward circumstance, but in that unseen and most real cause, the guidance of the Spirit of God.

Outline of His Life-Work

Livingstone's work in Africa may be divided into three periods. First, as a regular missionary under the London Missionary Society, 1840 to 1856. Second, as an explorer of the Zambezi and its tributaries, at the head of a government expedition, 1858 to 1864. Third, as an explorer under the direction of the Royal Geographical Society, 1865 to 1873.

[1] David Livingstone, Missionary Annals Series. Page 14.

A MISSIONARY UNDER THE LONDON MISSIONARY SOCIETY

When Livingstone reached Cape Town, in 1841, he went at once, by direction of the London Missionary Society, to Kuruman, the mission station of Moffat. He was instructed to remain there until Moffat should return from England, after which he was to form a new station farther north. During his residence at Kuruman, Livingstone formed the idea that there was not enough native population there to justify the missionary society in concentrating its labors at that point. The accuracy of his judgment may be ascertained by a glance at a recent map of South Africa, which will show that Kuruman is near the storm center of the late South African War (half way between Kimberley and Mafeking). The native population once centered there is slowly being crowded from South Africa.

Residence in Kuruman

Livingstone conceived the idea that the policy of the missionary society ought to be one of expansion. He thought that just as the early Church, after preaching the gospel in a city or country, moved on rapidly, leaving a train of converts throughout Asia Minor, so ought the Church in South Africa to establish native stations rapidly throughout extensive regions, and not to concentrate its entire work-

ing force in a single place. While in England, Livingstone had thought of Kuruman as the center of a great missionary institute, which should be a light to Africa, but in view of the fact that the population seemed likely to decrease rather than to increase, he soon abandoned this idea.

A New Station—Mabotsa

Taking two native Christians from Kuruman, he went north seven hundred miles in company with a brother missionary. This was a prospecting tour for the discovery of a right location for a new mission. Two hundred and fifty miles northeast of Kuruman he established the mission at Mabotsa, and purchasing a parcel of land upon his own responsibility he erected a hut eighteen by fifty feet, hoping that the directors of the London Missionary Society would approve. He wrote in his characteristic way that if they did not approve, he was at their disposal "to go anywhere, *provided it be* FORWARD." [1] His plan now was to make Mabotsa the center from which native missionary agencies should radiate over Africa. In his thinking he marked out for himself a life-work like that of Moffat, and developed a plan for the establishment of a training seminary for native workers.

His Marriage

At this time he married Mary Moffat, the

[1] Personal Life of David Livingstone. Page 76.

daughter of Robert Moffat, the great missionary. "The young couple spent their first year at Mabotsa, where besides a good house, schools, and church, Livingstone had made an excellent garden."

Founds New School at Chonuane

Leaving a native helper in charge of this station, Livingstone journeyed eastward in response to an invitation from Mokhatla, chief of a native tribe. Surprised at the unusual density of the population, Livingstone decided to found a school at Chonuane.

Impressed by the Vastness of Africa

By this time he became deeply impressed with the idea of the vastness of Africa, and the necessity of beginning a more statesmanlike enterprise to reach the people. Amid his labors as a missionary, he had been striving to get a thorough knowledge of the country. In doing so he had been procuring specimens of entomology, and of geology; he had been making astronomical observations, and had been preparing charts; and in sending these specimens and notes to friends in England, he followed each point of information by the question which was burning into his soul, "WHO WILL PENETRATE THROUGH AFRICA?"[1]

Moves Because of Drought

It finally became necessary for Livingstone to move from Chonuane on account of drought. He therefore went forty miles westward to

[1] Personal Life of David Livingstone. Page 99.

Kolobeng which was situated on a river. The country thereabouts was adapted for irrigation, and Livingstone proposed to establish a mission there that would not be affected by drought. The jealousy of the Boers, however, greatly hindered Livingstone's plans for establishing the mission. Moreover the water which he had hoped to utilize in irrigation soon failed.

Lake Ngami

Invited by Lechulatebe, chief of the people in the region of Lake Ngami, Livingstone decided to visit the people of this lake region. Moreover he was impelled by a desire to see Sebituane, the great chief of a tribe north of Lake Ngami. On the first of June, 1849, he set out from Kolobeng on this difficult journey. August 1, 1849, the beautiful waters of Lake Ngami were first seen by European eyes. In reaching this lake it was necessary to cross the South African Desert. Again and again, well-appointed expeditions had essayed to reach the lake, and had been compelled to turn back. It is not strange, therefore, that Livingstone's feat in reaching Lake Ngami should have astonished Europe.

Attempt to Reach Sebituane

But the dauntless explorer was not content with this achievement. He endeavored to press north to reach Sebituane, yet because of the opposition of Lechulatebe, whose jealousy was

aroused, he was compelled to turn back. A second attempt was made, but again he was thwarted in his plans, this time by fever.

Must Seek a New Location

The case now clearly outlined itself to Livingstone. Cut off from the east in missionary effort by the Boers, on the south by inadequate population, on the north and west by fevers which raged around Lake Ngami, he determined, whatever the cost, to go northward to seek a healthier spot. He had heard of a well-watered country to the north and west, with a passage to the west coast.

Must Seek a Passage to the Coast

At this time the great ruling idea of his life was born. On August 24, 1850, he wrote the directors of the London Missionary Society: "We must have a passage to the sea on either the eastern or western coast. I have hitherto been afraid to broach the subject on which my perhaps dreamy imagination dwells. . . . Without promising anything, I mean to follow a useful motto in many circumstances, and try again."[1]

Death of Daughter

Returning to Kalobeng, Livingstone found that his infant daughter had become the victim of an epidemic then raging. He wrote, "Hers is the first grave in all that country marked as the resting-place of one of whom

[1] Personal Life of David Livingstone. Page 122.

it is believed and confessed, that she shall live again."[1]

Sebituane's Country

After burying his child, he turned his steps northward and westward, for the third attempt to reach Sebituane. This attempt was successful. On this journey, as on the preceding one, he was accompanied by his wife and children. Sebituane was friendly to Livingstone, and was considered by him to be the best chief he had met in Africa. This chief promised to select a suitable missionary station, and to co-operate with Livingstone in every way. But soon after this, Sebituane was seized with inflammation of the lungs, and he died within a fortnight. This circumstance, together with other untoward events, convinced Livingstone that it would be impossible to secure a suitable missionary station in Sebituane's country, so that he was compelled reluctantly to retrace his steps all the way to Kolobeng.

The Regions Beyond

Upon his return to Kolobeng, friends urged him to remain and settle down. Livingstone replied: "If I were to follow my own inclinations, they would lead me to settle down quietly with the Bakwains, or some other small tribe, and devote some of my time to my children; *but Providence seems to call me to the regions beyond.*"[2]

[1] Personal Life of David Livingstone. Page 123.
[2] Ibid. Page 136.

Sends Wife and Children to England

His previous experience had convinced Livingstone that he must not again take his wife and children into this fever-stricken country. He had now reached that supreme crisis in the life of a missionary when the wife and children must return to the homeland. He accompanied his family to the Cape, bade them farewell as they sailed for England, and with a heavy heart again turned his face to the north, towards the great interior. As in early days he left his boyhood home, so now, for the redemption of the Dark Continent, he gave up the home he had made in Africa. From that day forward, Livingstone, like Him whom he served, was in the most literal sense, homeless. He was never able to bring his family together again. What the separation cost him may be inferred from the following extract from one of his letters:

"My Dearest Mary: How I miss you now, and the children! My heart yearns incessantly over you. How many thoughts of the past crowd into my mind! I feel as if I would treat you all much more tenderly and lovingly than ever. You have been a great blessing to me. You attended to my comfort in many, many ways. May God bless you for all your kindness! I see no face now to be compared with that sunburnt one which has so

often greeted me with its kind looks. Let us do our duty to our Savior, and we shall meet again. I wish that time were now. You may read the letters over again which I wrote at Mabotsa, the sweet time you know. As I told you before, I tell you again: they are true, true; there is not a bit of hypocrisy in them. I never show all my feelings; but I can say truly, my dearest, that I loved you when I married you, and the longer I lived with you I loved you the better."

Threefold Purpose

Livingstone's purpose was now threefold: First, to find a healthful location for a mission north of Lake Ngami. Second, to open up a way for commerce to the west coast, since the distance of the proposed mission station from the Cape would be too great to permit of communication with that point. Third, by introducing legitimate commerce, to do away with the slave trade which was an insurmountable barrier to successful missionary operations. It soon became evident that he was to be baffled in his search for a healthful location. He therefore concentrated his energy upon the second and third points in the program which he had laid out for himself.

A Path to the West Coast

After a terrible journey of seven months, involving imminent starvation and endless exposure, Livingstone at last reached the Portu-

guese settlement of St. Paul De Loanda, on the west coast. Thirty attacks of fever had so weakened him that he could hardly mount his ox, but if the journey was at great cost, the rewards also were great.[1] "The story of incredible hardship, sickness, hunger, constant wading through swollen streams, delays and harrassing exactions of hostile tribes," enabled him to gain the sympathetic ear of the Christian world. Moreover, by a single act of moral heroism at Loanda, he became "the best known, best loved, and most perfectly trusted man in Africa."[2] Immediately after reaching Loanda, he was prostrated by a very severe illness. The perils of the journey had so weakened him that he was "a skeleton almost consumed by dysentery and famine." An English ship in the harbor at Loanda was about to sail for the homeland. In his great weakness he longed for the air of the Scottish highlands, and for the sight of his beloved Mary and the children. He knew that he would be royally welcomed at home, and there was no one to urge him to stay. But Livingstone prepared his reports, his charts, his observations, and putting them aboard, he watched the ship set sail, and he prepared for a two years' march, "two thousand miles long, through jungle, swamp, and desert."

[1] Picket Line of Missions. Page 44.

[2] Ibid. Page 46.

"Why did he not go home?" There is just one answer. He had promised his native helpers that if they would journey with him to the coast, he would see them back to their homes. "His word to the black men of Africa was just as sacred as it would have been if pledged to the Queen. He kept it as faithfully as an oath made to Almighty God."[1]

Through the Heart of Africa from the West to the East Coast

Of the journey through the heart of Africa, from Loanda on the west coast, to Quilimane on the east coast, it is impossible in brief compass to speak. Everywhere and all the time Livingstone preached to the natives and healed the sick of their diseases. On this journey he discovered the wonderful Victoria Falls, and two magnificent mountain ranges which were free from the fever and the deadly tsetse fly. By crossing the continent he performed a feat never before accomplished by a European, and amid all the difficulties of the journey, as the royal astronomer, Maclear, has said: "He has done that which few other travelers in Africa can boast of: He has fixed his geographical points with very great accuracy, and yet he is only a poor missionary." [2]

First Visit to England

Sixteen years after Livingstone left England, he returned for a brief visit. He found

[1] Picket Line of Missions. Page 46.

[2] Personal Life of David Livingstone. Page 184.

himself "almost the most famous man in London."[1] Presented to the royal family, given the freedom of cities, welcomed by Lord Shaftesbury, given a gold medal by the Royal Geographical Society, "for the greatest triumph in geographical research effected in our times," lionized everywhere he went, Livingstone "made it a rule never to read anything of praise,"[2] and in the midst of his triumph he was planning to plunge once more into the darkness of Africa. In a most impressive address at Cambridge, he said to the students: "I beg to direct your attention to Africa. I know that in a few years I shall be cut off in that country, which is now open; do not let it be shut again! I go back to Africa to make an open path for commerce and Christianity; do you carry out the work which I have begun. I LEAVE IT WITH YOU."[3]

AN EXPLORER REPRESENTING HER MAJESTY'S GOVERNMENT

Returns to Africa in Government Employ

As soon as he could arrange his affairs, and after placing his children in school, Livingstone, with his wife and young son, set sail. This time Livingstone wore a gold band around

[1] Picket Line of Missions. Page 47.

[2] Personal Life of David Livingstone. Page 414.

[3] Ibid. Page 244.

his hat (the blue cap by which he was afterward identified throughout the length and breadth of Africa), indicating that he had been made an official representative of Her Majesty's government. He had been appointed Consul to Quilimane, and commander of a government expedition for the exploration of the eastern and central portions of Africa.

The Extent of the Exploration

A glance at the map will reveal the extent of the exploration made on this second journey. In spite of untold discouragements, the Zambezi and its tributaries were explored, beautiful Lake Nyassa was discovered, and the Shiré River, hitherto unknown, was discovered and explored.

The Death of His Wife

In discovering this new river, Livingstone also found the last resting-place of his wife. In his diary, May 19, 1862, is this entry: "Vividly do I remember my first passage down in 1856, passing Shupanga house without landing, and looking at its red hills and white vales with the impression that it was a beautiful spot. No suspicion glanced across my mind that there my loving wife would be called to give up the ghost six years afterward. In some other spot I may have looked at, my own resting-place may be allotted."[1] The death of Mrs. Livingstone occurred April 27, 1862, at Shupanga,

[1] Personal Life of David Livingstone. Page 318.

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ZANZIBAR
NYASSA
LAKE
MOZAMBIQUE
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SHIRE R.
SHUPANGA
QUILIMANE
LIVINGSTONE'S
SECOND
JOURNEY.
30°
40°
R.D.

on the banks of the Shiré. Livingstone was found "sitting by the side of a rude bed formed of boxes, but covered with a soft mattress, on which lay his dying wife. . . . And the man who had faced so many deaths, and braved so many dangers, was now utterly broken down and weeping like a child." In his journal he wrote: "It is the first heavy stroke I have suffered, and quite takes away my strength. . . . I loved her when I married her, and the longer I lived with her I loved her the more. . . . O my Mary, my Mary! how often we have longed for a quiet home, since you and I were cast adrift at Kolobeng."[1]

Grief can not Hinder

Difficult as it was to nerve himself for effort, Livingstone would not permit this great grief to hinder the work which he had set out to do. He was frustrated at every hand by the Portuguese slave-traders. In 1863 he wrote: "We have not been able to do all that we intended for this country owing to the jealousy and slave-hunting of the Portuguese. They have hindered us effectually, and everywhere we go human skeletons appear." Beset on every hand, it was a time of great discouragement.

The Expedition Recalled

To cap the climax, the Government expedition was recalled, and he was compelled to set out for a second visit to England. This

[1] Personal Life of David Livingstone. Page 317.

time he went with a new purpose in his heart: to raise up friends who would enable him to return to Africa and find a new route to Central Africa other than that through the Portuguese settlement. After a brief stay in England he was enabled to return to Africa for the third time, this time at the head of an expedition under the auspices of the Royal Geographical Society.

LAST JOURNEY UNDER THE AUSPICES OF THE ROYAL GEOGRAPHICAL SOCIETY

Search for the Sources of the Nile

In 1866 he reached the African Coast, and began what was destined to be his last journey. Under instructions from the Royal Geographical Society he began a search for the watershed of Central Africa and the sources of the Nile. In all his travels he did not forget his purpose to find a route to Central Africa. More than ever he seemed overshadowed by religious thought and motives. It was an inspiration to him to think that he was in the part of the world where Moses once was.

Untold Hardships of the Journey

It was well for Livingstone that he was buoyed up by a great purpose. His other journeys were child's play in comparison with the hardships of this. Again and again his strength utterly failed. Soon after starting he lost his

medicine chest, and he writes: "I am excessively weak, and can not walk without tottering, and have constant singing in the head. . . . After I had been here for a few days I had a fit of insensibility, which shows the power of fever without medicine."[1]

Half Starved

He was compelled to eat the roots of trees and the hard maize found in that region. So poorly nourished was he that his teeth fell out, and he became so emaciated that he himself was frightened when he saw his form reflected.

Slave-Traders His Constant Enemies

"He was dependent upon men who were not only knaves of the first magnitude, but who had a special animosity against him and a special motive to deceive, rob, and obstruct him in every possible way."[2]

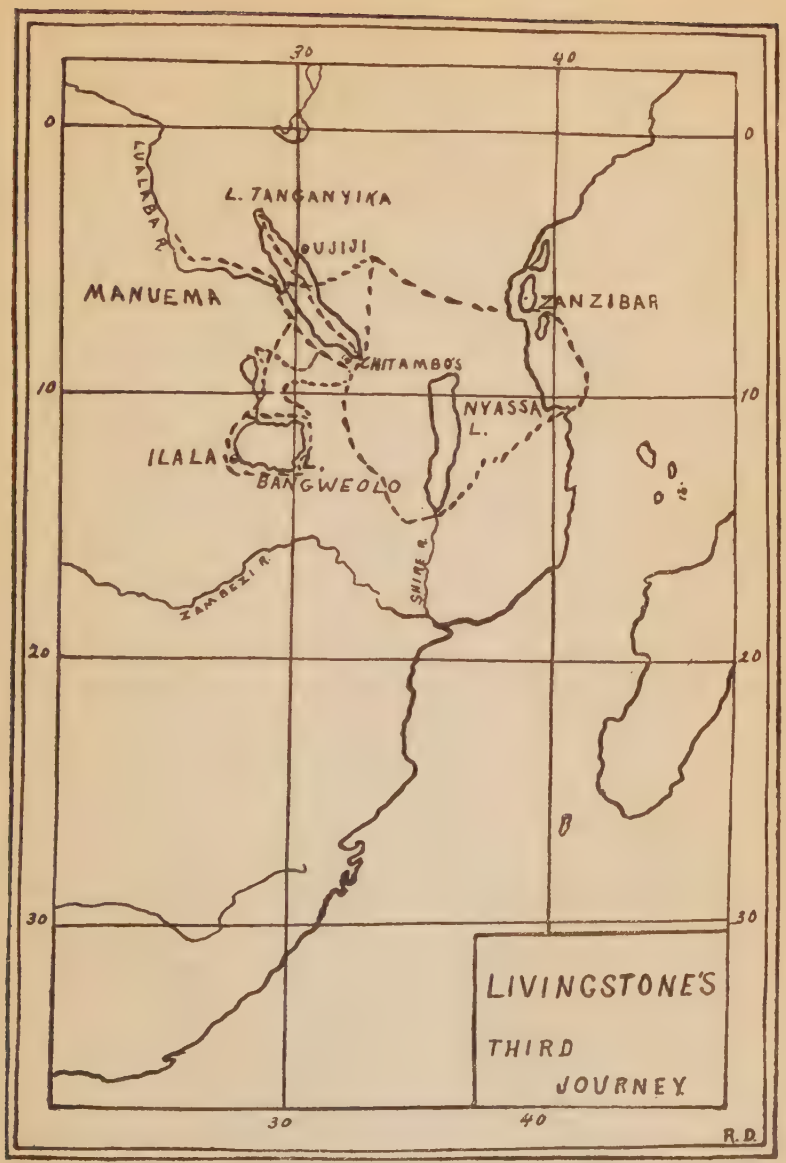
In Terrible Physical Sufferings

"Fallen trees and flooded rivers made marching a perpetual struggle. For the first time Livingstone's feet failed him. Instead of healing, as hitherto, when torn by hard travel, irritating sores fastened upon them."

In Great Loneliness

"Probably no human being was ever in circumstances parallel to those in which Livingstone now stood. Years had passed since he had heard from home. The sound of his mother tongue came to him only in the broken sentences of Chuma or Susi or his other attend-

[1] David Livingstone, Missionary Annals Series. Page 73.
[2] Personal Life of David Livingstone. Page 410.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LUALABA R.
L. TANGANYIKA
UJIJI
MANUEMA
ZANZIBAR
CHITAMBO'S
NYASSA L.
ILALA
BANGWEOLO
ZAMBEZI R.
SHIRE R.
LIVINGSTONE'S
THIRD
JOURNEY
R.D.

ants, or in the echoes of his own voice as he poured it out in prayer, or in some cry of homesickness that could not be kept in."[1]

The Horrors of the Slave-Trade Apalled Him

"One bright summer morning, July 15th, when fifteen hundred people, chiefly women, were engaged peacefully in marketing in a village on the banks of the Lualaba, and while Dr. Livingstone was sauntering about, a murderous fire was opened on the people, and a massacre ensued of such measureless atrocity that he could describe it only by saying that it gave him the impression of being in hell."[2]

His Life Was In Peril

"On the 8th of August they came to an ambush all prepared; but it had been abandoned for some unknown reason. By and by, on the same day, a large spear flew past Livingstone, grazing his neck. The native who flung it was but ten yards off. The hand of God alone saved his life."[3] Four times in the journey of two thousand miles he was in imminent danger of violent death.

He was Left in Deep Poverty

"On the 23d of October, reduced to a living skeleton, he reached Ujiji," after a perilous journey of six hundred miles, taken expressly to secure supplies. "What was his misery, instead of finding the abundance of goods he had

[1] Personal Life of David Livingstone. Page 421.
[2] Ibid. Page 428.
[3] Ibid. Page 430.

expected, to learn that the wretch Shereef, to whom they had been consigned, had sold off the whole, not leaving one yard of calico out of three thousand, or one string of beads out of seven hundred pounds."[1]

He Was Lost to the Outer World

"For years Livingstone received no letters from the home land, and the letters which he sent were nearly all destroyed by the Portuguese. Of forty letters from the home land, thirty-nine were lost by the slaves who had been sent up from the coast."

"Apart from his sense of duty there was no necessity for his remaining there. He was offering himself a free-will offering."[2]

He Was Sustained by an Unseen Power

He writes: "I read the whole Bible through four times while I was at Manyuema." "So this lonely man, in his dull hut, was riveted to the well-worn book, ever finding it a greater treasure as he goes along, and fain, when he has reached the last page, to turn back again and gather up more of the riches which he has left upon the road."[3]

The Closing Scenes

The closing scenes of this great man's life were a fit climax to his career. The greatest anxiety had been occasioned in England by conflicting rumors concerning Living-

[1] Personal Life of David Livingstone. Page 431.

[2] Ibid. Page 421.

[3] Ibid. Page 423.

stone's death. In 1867 the Royal Geographical Society organized an expedition which reached Africa in July of the same year, and in a steel boat, *The Search*, ascended the river to Nyassa, and learned from the natives there that Livingstone was still alive, although they did not find Livingstone himself.

Livingstone and Stanley

Stanley, who had been sent out by James Gordon Bennett, of the New York *Herald*, with the instruction, "Take what you want, but find Livingstone," reached Africa in 1871. After eleven months of incredible hardships Stanley found Livingstone in the heart of Africa.

The acquaintance thus begun soon ripened into the warmest friendship. Of Stanley, Livingstone writes: "He laid all he had at my service, divided his clothes into two heaps, and pressed the better heap upon me; then his medicine chest, his goods, and everything he had, and, to coax my appetite, he often cooked dainty dishes with his own hands." In the few days they were together Livingstone exerted a remarkable influence over Stanley.

A Welsh boy named John Rowlands, brought up and educated in a poor-house; at the age of fourteen shipped as cabin boy; adopted by an American merchant in New Orleans by the name of Stanley; a soldier in the Confederate army, a prisoner of war; a volun-

teer in the Federal navy, where he became ensign on the ironclad *Ticonderoga;* after the war a newspaper correspondent and adventurer—such was Henry M. Stanley, sent to find Livingstone; and this man became literally transformed by association for a few days with a heroic Christian character.

Livingstone Left Alone

On March 14th, the day Stanley and Livingstone parted company, the former made the following entry in his diary: "My days seem to have been spent in an Elysian field; otherwise, why should I so keenly regret the near approach of the parting hour? Have I not been battered by successive fevers, prostrate with agony day after day lately? Have I not raved and stormed in madness? Have I not clenched my fists in fury, and fought with the wild strength of despair when in delirium? Yet I regret to surrender the pleasure I have felt in this man's society, though so dearly purchased." "We had a sad breakfast together. I could not eat. My heart was too full. Neither did my companion seem to have an appetite. We found something to do which kept us longer together. At eight o'clock I was not gone, and I had thought to have been off at 5 A. M. . . . We walked side by side. The men lifted their voices in a song. I took long looks at Livingstone, to impress his fea-

tures thoroughly on my memory. . . . 'Now, my dear doctor, the best of friends must part. You have come far enough. Let me beg of you to turn back.' 'Well,' Livingstone replied, 'I will say this to you: You have done what few men could do—far better than some great travelers I know. And I am grateful to you for what you have done for me. God guide you safe home, and bless you, my friend.' . . . 'And may God bring you safe back to us all, my dear friend. Farewell!' 'Farewell!' "[1]

The parting of Livingstone and Stanley recalls once more and vividly the parting of the father and his son in the early days in bonny Scotland.

The English biographer of Livingstone writes: "One thing was fixed and certain from the beginning: Livingstone would not go home with Stanley. Much though his heart yearned for home and family—all the more that he had just learned that his son Thomas had had a dangerous accident—and much though he needed to recruit his strength and nurse his ailments, he would not think of it while his work remained unfinished."[2]

The Last Days

The last sad journey was heavy with pain

[1] Personal Life of David Livingstone. Page 447.
[2] Ibid. Page 448.

and sorrow. Through all the weary months of travel and hardship the great spirit rose to sublime heights, and Scotch pluck smiled at impossibilities. On March 24th he wrote: "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God, and go forward."[1]

In April he reached Ilala, on the southwest shore of Lake Bangweolo. During the month entries in his journal had been few. The clear writing which in the early days had resembled a steel engraving now became uncertain, and the lines were erratic.

In the beginning of April the internal bleeding from which he had been suffering became more copious, and his weakness was pitiful; yet he longed for strength to finish his work. So weak was he that he had to be carried on a palanquin. The pains were excruciating, and still his men went forward, crossing rivers and splashing through swamps.

On the 29th of April, at evening, he reached Ilala Chitambo's village at Ilala. A drizzling rain was falling. The carriers were compelled to put Livingstone under the broad eaves of a house until a new hut could be prepared. On the thirtieth day of April the great man lay,

[1] Personal Life of David Livingstone. Page 404

with his body spent, but his mind going out to "the regions beyond." On the 1st of May, 1873, at four o'clock in the morning, the boy who lay at the door called for Susi. In alarm they gathered the other attendants together, and looked in at the door of the hut. By the light of the candle still burning they saw Livingstone, not in bed, as they had left him, but kneeling in prayer at the bedside. His head was buried in his hands upon the pillow. At the farthest point in his journey, with no attendant, the tired form fell gently forward, the soul went out to its Maker, and the body remained in the attitude of prayer—"Prayer offered in that reverential attitude about which he was always so particular, commending his own spirit, with all his dear ones, as was his wont, into the hands of his Savior, and commending Africa—his own, dear Africa—with all her woes and sins and wrongs to the Avenger of the oppressed and the Redeemer of the lost."

The Rude Figure of a Cross

Eulogies are unseemly in the dim light of that death-chamber. The great men of earth have vied with each other in paying tribute to the memory of David Livingstone; but no more significant words will be uttered than were pronounced by Stanley before the Methodist

preachers of New York: "If you look at the illustration of his route, you will see that it is the rude figure of the cross. And now you may be able to draw the moral point I have to tell you. You have asked me what have been the causes of missionaries being imperiled. Wherever that good man went, he was received. A few rejected him; but the majority listened to him calmly and kindly, and some of them felt quite ready to be of his profession and of his belief. But the words that he dropped were similar to those of the angels heard over Bethlehem, 'Peace on earth, good will to men.' On the other hand, in Northern Africa it was an attempt to invade by violence, and it failed, and there was not one that had the courage to step out of the ranks and press on. They returned. But this lone missionary pressed on and on until he had drawn the rude figure of a cross on the southern continent of Africa, and then he said with his dying words: 'All I can add in my loneliness is, May Heaven's richest blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world.' 'And the cross turns not back.' The open sore will be healed. Africa will be redeemed."[1]

[1] Picket Line of Missions, page 64.

That sweet singer, Florence Nightingale, in writing a letter to Dr. Livingstone's daughter, fittingly quoted these words:

"'He climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God, to us may grace be given
To follow in his train!'"

Facsimile of an Epitaph in Westminster Abbey.

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice."

Brought by Faithful Hands
Over Land and Sea
Here Rests
DAVID LIVINGSTONE,
Missionary,
Traveler,
Philanthropist,
Born March 19, 1813,
At Blantyre, Lanarkshire.
Died May 1, 1873,
At Chitambo's Village, Ulala.
For thirty years his life was spent
in an unwearied effort
To evangelize the native races,
To explore the undiscovered secrets,
To abolish the desolating Slave Trade,
Of Central Africa,
Where with his last words he wrote,
"All I can add in my solitude, is,
May Heaven's rich blessing come down
on every one, American, English, or Turk,
who will help to heal
This open sore of the world.'"

"Tantus amor veri, nihil est quod noscere malim,
Quam fluvii causas per sæcula tanta latentes."

In Memoriam.

"Open the Abbey doors and bear him in
To sleep with king and statesman, chief and sage,
The missionary come of weaver kin,
But great by work that brooks no lower wage.

He needs no epitaph to guard a name
Which man shall prize while worthy work is known;
He lived and died for good—be this his fame:
Let marble crumble: this is Living-stone."

"*Punch*" on David Livingstone.

Questions for the Class Hour.

1. Where and in what year was Livingstone born?
2. What historic events cluster around the year of Livingstone's birth?
3. What was Livingstone's providential preparation for his life-work?
4. What constituted his call?
5. Tell of the farewell scene at Livingstone's home.
6. Characterize Livingstone, the missionary.
7. Give the three periods of Livingstone's work in Africa. When did he first reach Africa, and under what auspices?
8. Tell of his residence at Kuruman, Mabotsa, and Chonuane. Why did Livingstone move from one place to the other? Locate these places on the map.

9. Whom did Livingstone marry?
10. What deep impression was made upon Livingstone's mind at this period, and what burning question did he append to his letters to England?
11. What was Livingstone's purpose in going to Lake Ngami? How many attempts did he make to reach Sebituane?
12. What impelled Livingstone to seek a passage to the coast, and what was his threefold purpose?
13. Tell of the journey to Loanda.
14. Where did Livingstone go from Loanda, and what discoveries did he make? Trace the journey on the map.
15. How long after he left England till his first return? Tell something of the first visit to England.
16. Under what auspices did Livingstone return to Africa? Tell something of the second journey and of Livingstone's great sorrow.
17. In what year did Livingstone begin his last journey, and under what auspices?
18. Tell something of the hardships of the journey.
19. Tell of the horrors of the slave-trade.
20. What use did Livingstone make of his Bible during this period?
21. Tell of the meeting of Livingstone and Stanley. Who was Stanley? What of the parting scene?
22. Recount the experiences of the last days.
23. In what attitude was Livingstone found?
24. Give the substance of Stanley's remarks before the New York Preachers' Meeting.
25. Repeat Livingstone's farewell message.

Topics for Assignment in Class Work.

NOTE.—The references below are to "The Personal Life of David Livingstone" (Blaikie), which will be found in Missionary Campaign Library, No. 1.

1. Difficulties of African travel, as illustrated by Livingstone's journeys, 55, 70, 71, 109, 125, 153, 154, 169-171, 175, 176, 303-305, 398, 400, 431, 461.
2. "Special Providences," as illustrated by Livingstone's frequent escapes from impending danger, 83, 84, 175, 176, 184, 197-199, 212, 289, 303, 343-345.
3. The climate of Africa and general physical characteristics, 100, 107, 115, 116, 172, 174, 347-352, 381, 459, 499-501.
4. The geography of Africa in its relation to Livingstone's journeys. See maps of first, second, and third journeys.
5. Livingstone's contribution to science, 98, 99, 118, 119, 183-185, 236, 237, 336, 455, 456, 499-501.
6. The wonderful faithfulness of Livingstone's servants, Chuma and Susi, in burying Livingstone's heart in Africa and in taking the body to the coast, 465-468.
7. Livingstone's idea of missionary sacrifice, 29-31, 34-36, 154, 155, 169, 170, 334, 493-499.
8. Honors accorded Livingstone at the time of his first and second visits home, and his attitude toward them, 218-225, 230, 235-246, 507, 508.
9. Henry M. Stanley. 432, 436-451.
10. The secret of Livingstone's life and his legacy to Africa—as a spotless Christian name and character, 489-492.

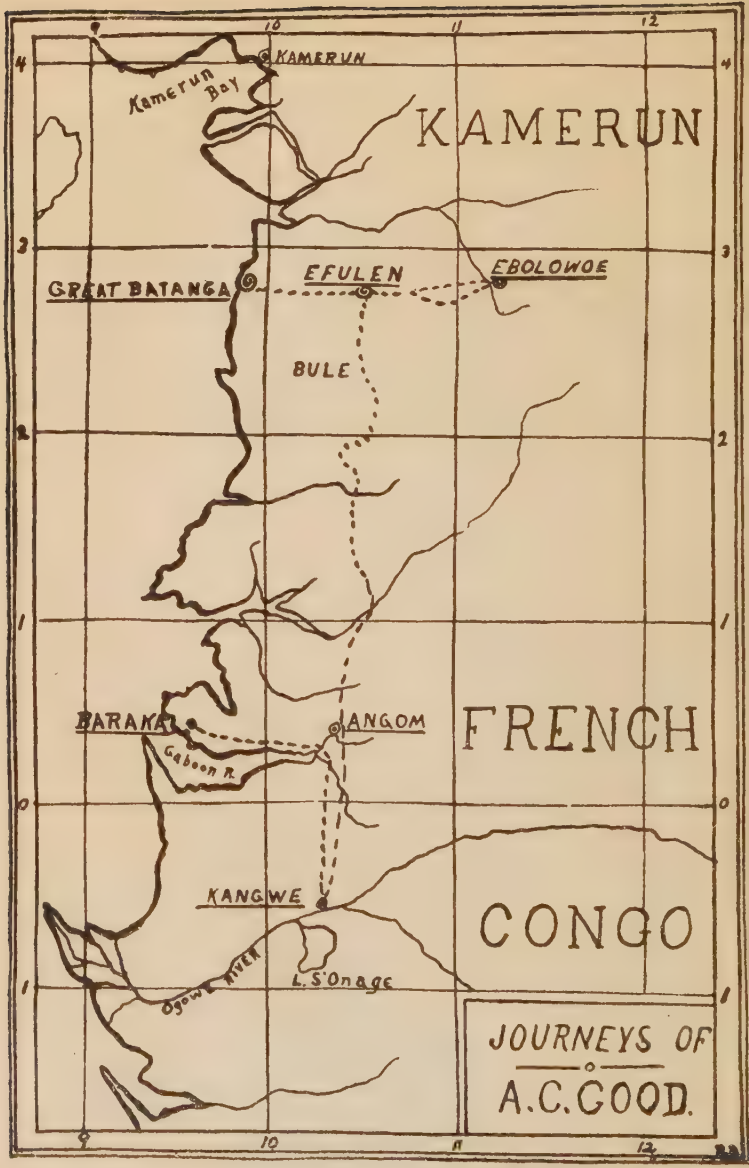
Subjects for Advanced Investigation.

1. The question of the African watershed and of the sources of the Nile.
2. A historical survey of the slave-trade.
3. The difference between the slave-trade and domestic slavery (slavery within a tribe).
4. The Boers in South Africa and their attitude toward Christian missions.
5. The important discoveries of Livingstone.

ADOLPHUS C. GOOD

BORN, WEST MAHONING, PA., DECEMBER 19, 1856.
DIED, EFULEN, WEST AFRICA, DECEMBER,
13, 1894. AGE, THIRTY-EIGHT.

"If this journey shall open a road for the light to enter this dark region into which I have penetrated a little way, I shall never regret the toil. I do hope God's people in America will see to it that I have not run in vain, neither labored in vain."—
A. C. Good, 1892.


KAMERUN
Kamerun Bay
KAMERUN
GREAT BATANGA
EFULEN
EBOLOWOE
BULE
BARAKA
ANGOM
Gaboon R.
FRENCH
KANGWE
CONGO
Ogowe River
L. S'Onage
JOURNEYS OF
A.C.GOOD.

Rev. A. C. Good

Adolphus C. Good

"I know that treasure must be expended and lives sacrificed if this region is to be evangelized. But with the difficulties and perplexities in full view, I urge that we take up this work."

In a log house, on a Western Pennsylvania farm, a curly-headed boy was born and lived until he was thirteen years of age. His father, Abram Good, was a pioneer of German descent, and his mother a schoolmistress named Hannah Irwin. Abram Good was a Lutheran, as were his fathers before him, while "the Irwins for generations had represented undiluted Presbyterianism as well as intelligence above the average."

In a godly country home Adolphus Good grew up, and he who was always "a good bit like his mother," became a sturdy Presbyterian. **Early Decision**

Author's Note.—Very little material concerning the life of Dr. Good is available. Aside from the excellent biography, entitled "A Life for Africa," and the articles by Dr. Good, which were published in the *Church at Home and Aboard*, almost nothing is in print. The above chapter, therefore, is but little more than a condensation of Miss Parsons's book.

Moreover, Adolphus inherited from the little schoolmistress her scholarly tastes. From the day when in a grassy apple-orchard he stretched himself upon the ground and determined to have an education, and to "find a way to make one," Adolphus Good "took straight aim for an education, and pursued it with all his might." His biographer gives this brief outline of his early struggle for an education: "Three years he studied at Glade Run Academy, walking to and from home two miles, 'always in classroom soon after seven o'clock for first recitation,' filling vacations and odd hours with teaching school or helping his father in barn and hay-field; three years at Washington and Jefferson College, Washington, Pa.; three years more at Western Thelogical Seminary, Allegheny, Pa., where he threw himself ardently into Soho Mission, and for most of the last year preached at Freeport."

His "Other Plans"

Though Good was reared in a Christian home, "he delayed becoming a Christian because he thought it would bind him to the ministry, while he then had 'other plans.' Those plans were for the profession of law and in the direction of a worldly ambition. . . . He also passed through a period of questioning the received doctrines, and came out, where he stood immovable all his life, upon the solid rock of

conviction. He made a 'manly confession,' and united with Glade Run Church, June 6, 1876, being then in his twentieth year."

An All-round College Man

In college he was an all-round college man. The first Sunday he became identified with the Society of Religious Inquiry. He was fond of all forms of field and track athletics. Although associated with college-trained men, "Good was a dominating force among them. He gave the impression that, other things being equal, it was better not to get into an intellectual contest with him."

At Washington College "he was one of six men of the classes of '78 and '79 who banded together, and lived at the lowest terms of expense, cooking for themselves by turn, as no other men in college did. If this drew down an occasional sharp grind on 'Poverty Row,' he was thoroughly insensitive on the subject. He belonged to the Grand Order of Log Cabin Men of America, where Lincoln belonged, and Grant and Garfield."

An unreserved Surrender

His call to become a foreign missionary was the call which has led almost every great missionary into the field. It was not an audible voice speaking to him, nor yet a vision of the night. His own reasons for going are "just about those that would suggest themselves to any one. The gospel is here within reach of

all, and many of its temporal benefits, at least, are enjoyed by all. The heathen have neither." He thought it a duty to inquire, not, "Why should I go? but, Why should I not go? To the latter question I can give no answer, and I therefore consider it my duty to go if the Church will send me."

"When this loyal, exuberantly active young student made an unreserved surrender in favor of the ministry of the gospel, it was as good as settled that it would carry him further. It would take him as far as the commission read."

Prepared for Roughing It

Having given up every personal ambition, it was easy for Good to ask to be sent to the most unpopular mission under the control of his Board. In a letter to the secretary of the Presbyterian Board of Foreign Missions he urges that he be sent to Africa, and says: "I am unusually strong and healthy, and think I could stand the climate. In my early days I learned what hard work and roughing it meant."

His Eyes Followed His Mother's

"Whence came this young man's first impulse which had resulted in dedication on the foreign missionary altar? As Robert Moffat's came, like Mackay's of Uganda—from his mother. She pored over the pages of the missionary magazine, and searched out every missionary paragraph in the *Banner*, and the boy's eyes followed his mother's. For the rest, the

whole gospel was declared in Glade Run Church; the last command of Jesus was preached, and Paul was preached."

Gaboon, West Africa

September 28, 1882, Good sailed alone for his mission station at Gaboon, West Africa. "In the old home, that September day, his father was walking nervously from house to yard, from yard to house, no one venturing to speak to him. His mother sat silent and tearless in her chair."

Gaboon, West Coast Africa, is the name of the district now included in the French Congo. The Presbyterian Mission Baraka lies back from the beach about two miles, and is about fifteen miles south of the equator. The name Baraka itself is a monument to the slave-trade, being derived from the slave barracoon which once stood on its site. The first missionaries saw the ground covered with the bones of the slaves who had died there.

The climate was most unhealthy. Of it Mr. Good wrote: "A subtle poison fills the air. Sometimes for a year or more it does no serious mischief, but gradually it pulls down the strongest men."

"Thus the battle was joined at once. For twelve years to come Mr. Good should have his full share of the African missionary's lot—of open boats under glaring sun and tropical down-

pours, of stemming the ocean tide at river mouths, and contending with frantic surf; contending also with a far more formidable enemy, one demanding courage equal to any foe on any field—the burning fever and the languor of reaction after fever. Could this enemy be conquered on the west coast, the white man's life would be stripped of half its perils."

Tough Place for a Boy

Ten missionaries were compelled to leave for home the first year, and soon Good was the only man left in his station. He says, in writing to his mother, "The field is a tough one for a mere boy to hold."

Diplomatic Relations

In addition to the regular work of the mission, Good was compelled to deal with diplomatic problems of the most delicate order. Gaboon was under French control. The Jesuits inspired the French authorities to embarrass the Protestant missions in every possible way. "Mr. Good was drawn into several conferences with the French commandant. It was a delicate position for a man so young, so new in the mission, unversed in social etiquette, only beginning to speak in French, and wholly without experience in diplomacy. One burst of temper, one social blunder, a hasty inference, a little slowness in comprehending the commandant's tactics, might jeopardize the future of the mission." But he was equal to the occasion. "His

directness, his habit of taking straight aim, the sagacity which had been cultivated in watching the wily ways of birds and rabbits in his boyhood, added to a fund of good nature and self-control, carried him through."

His Marriage

On June 21st, in an American man-of-war anchored off Gaboon, Mr. Good was married to Miss Lydia B. Walker, who had been for several years a missionary to West Africa.

Mr. Good was tireless in his efforts to get his bearings, and to plan his life-work in a statesmanlike manner. He traveled by foot and by boat, exploring the country and learning what he could of the life of the people. He studied the native language at every available opportunity, and wherever he went he carried his note-book in hand. He soon displayed rare gifts for evangelizing and organizing. He was a man of fine linguistic abilities, and he was able to preach his first sermon in the native language within ten months after reaching Africa.

Mission should be Transferred

Before long, because of the political complications, Mr. Good became convinced that the Presbyterian Board would do well to turn its mission at Baraka over to the French Protestant missionaries. His own conviction was that a more permanent work could be established in the interior.

Kangwe

Two years after reaching Baraka, at twenty-

eight years of age, Mr. Good was transferred to Kangwe, to the south and east of his former station. With characteristic energy he visited all the towns in that region, and made exact and concise reports concerning the number of people, location of the towns, and the condition of the work.

After a few months of energetic labor, both Mr. Good and his associate, Mr. Robinson, were stricken with the fever, and in order that their lives might be saved, they were ordered out to sea. After a brief sea voyage, Mr. Good returned to his mission at Kangwe. Within a month he personally saw nearly all his people, took reports of Bible-readers, got together an inquiry-class of seventeen, and busied himself in mastering the language.

Mrs. Good Returns to America

In 1886 ill health compelled Mrs. Good to return to America. It would not have been deemed improper had Mr. Good returned with her, but they determined to sacrifice the home life for the sake of the work. Good, therefore, put his wife and boy aboard a ship bound for America, and went back to his lonely home seventy-five miles from the nearest missionary.

A Busy Season

In September of this year, Mr. Good wrote: "It was a busy season, and we expected to add only eight or ten to the roll of inquirers. After a great deal of sifting we added forty-three,

making the whole number about ninety. Of course, these figures must not be taken for their full face value. Not all of these ninety persons will finally become baptized members of the Ogowe Church, but a large part of them will. There is enough to convince us that the Spirit of God is at work mightily here. . . . Nenge is a town I had given up. The last time I passed, the people were so drunk that I passed without preaching; now six or eight men at once gathered their fetiches and threw them into the Ogowe. Women are beginning to come."

"We Need Help"

From now until the close of his ministry Mr. Good constantly pleaded with the Board in New York to send more workers. In a letter to the secretary he said: "What we need now is help. Already I have had the most dangerous form of fever twice. The doctor says I ought to go home now—not that I have any notion of acting on this advice; but should I break down without another man here, it would be disastrous. More now depends on constant, careful supervision than anything else except the presence of the Holy Spirit." A little later he reminds the secretary that his own health may give out at any time, and urges that a man be sent who can be in training for such an emergency. He says that it would be disastrous

to send an untrained man into that field alone. With great emphasis he declares that it "would be almost certain death."

In 1887 he again writes: "I beg to remind the Board of the necessity of at once sending us assistance. We must acknowledge that God has been far more faithful in blessing the gospel than we have been in preaching it. The work done by myself has been little enough—nothing compared with what ought to be done. The main part was done by five Bible-readers. My field is so extensive all I could attempt was to inspect their work occasionally; but I am sorry to say that these men are utterly unfit for such work. They are only useful because the mass of the people are so ignorant. When their modicum of knowledge becomes the property of the many, their usefulness will be passed unless they can be educated so as to keep in advance of the people."

The Missionary Pays the Bill

Miss Ellen C. Parsons, Mr. Good's biographer, has written a page which has more between the lines than appears at first reading. It is so significant of the fruitfulness of the field, contrasted with the lethargy of the Church at home, that it is reprinted entire. The page reads as follows: "Still the tide was rising on the Ogowe. There were more troubled consciences than ever in 1887. At March com-

munion extra benches filled every available space on Sunday. Scarcely any were mere spectators; almost all were members or inquirers. Only six were baptized, for inquirers were obliged to complete a year in the class before baptism. There were now two hundred and forty-nine inquirers from five different tribes, speaking languages as different as German and English. Spiritual earnestness was the token on every hand. Church members in general held daily prayer and Sabbath services wherever they were, and inquirers went long distances to be present.

"Two problems now confront the missionary:

"1. 'How are all these inquirers to be instructed?' Answered, by increasing the efficiency of Bible-readers. They and other picked young men, a normal class of twelve, are brought to Kangwe for a month of hard study, and again sent forth.

"2. Books are required. 'I could have sold a hundred primers communion-week. At the rate they are called for, a year will exhaust all the Mpongwe books we have in print, except hymn books.' This problem is solved by two Mpongwe manuscripts which spring up like Jonah's gourd, and are promptly mailed to America to be printed while Mrs. Good is there

to read proofs. As for money to pay the printer, his butterfly net has provided for 'the tract,' and he 'would rather foot the bill' for five hundred primers also 'than not to have them right away.' The Church in America was poor, and the missionary paid for the primers!"

The Great Awakening

The year 1888 has been called the year of the great awakening. In that year ninety-four members were received into the Church, and about four hundred were preparing for baptism. Even Good was amazed that these Christian men were able to stand in the midst of their terribly wicked surroundings; but he says: "A change has taken place in hearts, and is taking place in communities, which is nothing less than a miracle. Where this work has been firmly rooted the people are slowly and painfully struggling up to a better life. The field is dead ripe."

Journey to America

At this period of great spiritual prosperity Mr. Good for the third time was prostrated with fever. He was carried on a cot to a steam launch, and was hurried down the river, and as soon as possible put on board a ship bound for America. It was thought that he would not survive; but the fresh sea air invigorated him, and on September 20th he landed in New York City. Upon reaching the Mission Rooms he said to the secretary, "Now the voyage has

straightened me out, give me something to do or I shall die," and nine days later he gave a missionary address in Pittsburg.

During his brief furlough he traveled from New York to Nebraska, speaking almost constantly. A young man who heard him speak to the students of Princeton Seminary declared that it was the most powerful missionary appeal he ever heard. That these words came from the heart is proved by the fact that this young man followed Mr. Good as a missionary to Africa. A pastor who heard Mr. Good speak, said that the older people who heard him were reminded of the eloquent Duff.

Mr. Good delivered an address at a mass meeting held in connection with the General Assembly. Six years later the moderator of that year said: "The impression of that young man, his face bronzed by the tropical sun, his burning words in behalf of Africa, the audience carried away by his enthusiasm, will never be effaced from memory." After his death, the Rev. John Gillespie, D. D., wrote: "It is not invidious to say that few missionaries from any country have so thrilled the Church and so aroused its missionary enthusiasm." [1]

Notwithstanding his remarkable platform ability and his great success in representing the

[1] *The Church at Home and Abroad*, February, 1895. Page 118.

work in the home land, Mr. Good, with the characteristic modesty of a truly consecrated man, shrank from public praise. After being invited to speak on a certain Sabbath, he wrote to his wife: "Hate to do it, for fear it 's a stylish place. Am getting awfully tired of this public speaking. Long to go home to wife and baby."

During his stay in America, Mr. Good literally absorbed information which would be of service to him upon his return to Africa. He also aided the Board in securing three men to return with him to his mission. While in America, Washington and Jefferson College conferred on him the degree of Ph. D.

Return to Africa

After an eleven months' furlough, Mr. Good set sail for his mission. Before he had gone alone. This time he was accompanied by three young missionaries and their wives. He was overjoyed by this re-enforcement; but he says: "When we are all located, our stations will be only half manned. At least one will have to be manned with women alone."

Mr. Good's return to Africa was an ovation. Village after village turned out *en masse* to welcome him. Those on the steamer could hear a chorus of voices on the shore shouting, "Thanks be to God! Thanks be to God!"

Upon examining into the condition of the

mission, Mr. Good wrote that he believed they were on the eve of better days than ever before. Nevertheless he was not blinded by the real conditions, for he added: "The state of the work is a good deal mixed; some sad falls; inquirers grow careless. No denying the fact that in general Christians have decidedly cooled off, especially in out-of-the-way places. At Ngândâ: Talked to a small audience, who manifested small interest. At Olamba: A large company of Christians welcomed us. The gospel has in fact prevailed; the town seems completely transformed."

A Tour of Inspection

In 1892, Dr. Good visited the Presbyterian Mission in Liberia on a tour of inspection for his Board. He submitted a masterly report covering the political, commercial, and agricultural conditions of Liberia, and in a temperate and impartial way reported the conditions of the various stations of the mission. He shows his Christian liberality by recommending that the Board withdraw from a hamlet of three hundred people, where he discovered three Churches representing as many denominations. He believed this to be a waste of energy, and he thought that the Presbyterians ought to withdraw since they were the weakest of all.

The visit to Liberia was satisfactory, both to the missionaries, who appreciated his fair-

ness and directness, and to the Board, which appreciated his evident mastery of the situation and his frankness in making his report.

Notwithstanding the success of the mission at Kangwe, it became increasingly clear as the days went by, that this station also ought to be given over to the French Protestants. In 1890 an article from Dr. Good was published in *The Church at Home and Abroad*,[1] clearly setting forth the difficulties of the present station, and urging particularly that the Board change its policy of establishing missions in an irregular line along the coast. Dr. Good contended that although there were great difficulties in the way, the Church should endeavor to reach the dense population of the interior. He thought the difficulties were not insuperable, and declared that the Church should not turn back from such a field because of mere difficulties in the way.

A Trip of Exploration

In 1892 the mission requested Dr. Good to select an associate, and to make a trip of exploration into the country farther back from the coast, with a view to the discovery of a suitable mission station which would be free from French interference.

While awaiting the approval of the Board to this project, Dr. Good finished a translation of the New Testament, which he had begun two

[1] June, 1890. Page 549.

years before. Upon receiving commission from the Board, quietly, and with a full sense of the responsibility which rested upon him, and knowing full well the hardships to be met, Dr. Good set out on the 4th of July upon his long journey.

In authorizing the expedition, the Board had urged Dr. Good to take all possible precaution against exposure of health or life. The answer was, "The emergency against which I shall most carefully provide is *failure*."

The Board had intended that another missionary should accompany Good, but this was impracticable, so he went with no other companions than the native carriers.

Good never complained of any physical hardship which he had to undergo, but his letters plainly indicate that he suffered greatly. The paths over which he traveled were narrow and often obstructed. The forest at times was so dense that midday seemed like twilight. The ground never dried, and the path was wet and slippery, or else through mud which was often a foot deep. His clothing was drenched by the rain and the wet from the dripping foliage. Concerning the difficulties of the way, he said: "It is difficult to speculate about fields one has never seen. A road is hard or easy according to a man's idea of what a hard road

is. The German gave a rather dark picture of the road for the first seven days; but, as I looked at him, I decided in my mind that he was not a man of great physical endurance, and his picture may be too dark."

Preaching to the People

Throughout the journey Dr. Good attempted to preach to the people. He was handicapped by the various dialects of the different tribes, but he found that most of them had many words in common, and he was usually able to find interpreters. The difficulties under which he labored are well set forth in the following statement: "A scene here was repeated daily for the next two weeks. I wished to impress upon them the truth that God is not far from any of us, and can hear us when we pray. So I explained the meaning of prayer, and requested them all to keep quiet while I rose and began. At first there was only a little noise, but three or four shouted out, 'Keep quiet.' To make matters worse, the Mabeya shouted, 'Shut your eyes!' So unusual a performance convulsed some with laughter. Some mothers thought closing the eyes was an important matter, and so held their hands over their children's eyes. Of course, the youngsters screamed. Some women became frightened, and bolted for the door, laughing and screaming; and the dozen or more dogs that had been asleep around

the fires, roused up by the unusual excitement, began to bark. I need hardly add that by this time the prayer was effectually interrupted."

A Second Journey of Exploration

After returning to his mission and reporting, Dr. Good set out on a second journey of exploration. Upon each of these journeys he encountered the usual difficulties of an African traveler. The tropical sun scorched them by day. At night the air was frequently chilly. Day after day the rain would pour in torrents. There were no roads. The crooked African paths were worn trough-shaped by the water. Mosquitoes and flies were a constant annoyance. The native chiefs frequently refused food unless at exorbitant prices, and presents were constantly demanded.

"As Dr. Good proceeded from town to town, a crowd of several hundred followed at his heels, adding to his natural fatigue and anxiety the loud jangle of their untamed voices. He laid a mental tax upon himself by continually watching for new Bulu words and idioms, which were straightway transferred to the little note-book in his side-pocket."

His Method of Preaching

Dr. Good's method of preaching was vividly pictured in one of his letters to the Montclair (N. J.) Church which was supporting him. "The fundamental truths which they hold seem like fragments of a broken chain, which they are too

thoughtless to connect; but when the missionary comes along and connects these severed fragments, they can not help seeing how they fit together. I ask who made them and all things, and they reply at once, 'Nzam.' 'Who gives you all the blessings you enjoy?' 'He does.' 'Do you love and worship him and thank him for his goodness?' 'No.' 'Why not?' At once they see their conduct must be displeasing to God. 'Are lying, stealing, and killing right or wrong?' 'Wrong, of course.' 'How do you know?' They can not tell; they just know it. To the suggestion that these things are written in their hearts, like the words in a white man's book, they assent at once as a satisfactory explanation. 'Who wrote these things in your heart?' 'We do n't know,' they say. 'Who made you?' 'Nzam,' or 'Njambe.' Both words are used. Then, 'Did he not write these laws in your hearts?' Here was a break in their knowledge, but the moment the missing link is supplied the chain is made complete in their minds. 'Yes,' in a chorus; 'yes, he gave us these laws in our hearts.' Then I am ready to press home the great truth from which there is now no escape. 'If God made this law, He must be angry when it is broken. He must see when it is broken, for He made the eyes; as He made the ear, He must Himself hear what is

spoken contrary to this law.' 'Yes, that must be so.' 'Then, when death calls you into the presence of this Being whose laws you have broken, how will He receive you?' They attempt no evasion; they admit that God will be angry; and when I tell them of heaven and hell the excitement sometimes becomes intense. Then I lead them on to the blessed truth that God is a God of mercy; and often, when the strange new story is finished, trade and greed, all else, seem forgotten. But next morning, or an hour afterwards, when they have talked together a little and repeated to one another what they have heard of me, doubts begin to arise. They call me and want to talk a little more. I sit down, prepared to be questioned. The object of my visit has been fully explained. But no matter; the first question generally was, 'Where are you going?' 'I do not know exactly. I told you I was going as far as I could, and to see as many people as I could.' 'But who are you going to see?' 'I do n't know.' An astounding statement to them, as they never dare go anywhere unless where they have a friend who can protect them. 'What are you going for?' By this time I would be losing patience, and reply something like this: 'I have told you already; why do you keep on asking the same question?' 'Yes, we know [coolly],

but tell us now what you are really seeking.' Several times I thought they did believe me, but was afterwards convinced that, with the exception of perhaps two towns, the people took little stock in my explanations, and by most I was set down as an impostor. Had I come to look for trade, had I killed and plundered, they would have fully appreciated my motives; but that white men want to teach them about God and heaven without money or price, that was incomprehensible. The first great law of heathendom is selfishness, and, tried by this their only standard, you can see how unbelievable must have seemed my statement."

A New Mission

Finally Dr. Good's recommendation concerning the location of the new mission was adopted by the mission and indorsed by the Board, and the clearing for the new station was begun June 5th on the brow of a large hill overlooking a thickly-populated region. The station was named Efulen (pronounced A-full'-en). The name was suggested by a Bulu woman, and means a mingling, her idea being that the missionaries had come to settle all disputes of the savage tribes, and to bring together all kinds of people.

Soon Dr. Good was re-enforced by three men, who had arrived to take up this work in the interior, and notwithstanding the arduous

labor involved in founding the new mission, his mind, like Livingstone's, was constantly running out to the "regions beyond." He wrote to the Board: "You can not move too fast for me. I see no obstacle to our establishing three or four stations as fast as men can be gotten together."

During the serious illness of Mr. Milligan, one of the helpers, Dr. Good spent several weeks in nursing the patient. During this time he was translating the Scriptures into the Bulu language, and was compiling a dictionary. "By October two hymns would 'go,' and the first consecutive passage from the Word of God was read to the Sunday audience (October 1st). It was a portion of the Sermon on the Mount. What conception did those bloody men receive from the novel proclamation, 'Blessed are the poor in spirit,' 'Blessed are the peacemakers?' "

Final Separation from His Wife

Mrs. Good had returned with Dr. Good after his furlough in America, but in 1894 her illness brought him face to face with the alternative of a separation, or another return to America. Dr. Good was much perplexed to know what to do, and after prayer he determined to consult his wife. She advised him to remain, giving as her reason that he was helping the work of the missions more than any one else. For the last time he bade his wife good-

bye. Standing on the shore he watched the steamer disappear, and then plunged into the forest.

A Second Station

In 1894, having established a mission at Efulen, Dr. Good started out with two carriers to find a site for a second station which he proposed to establish. On this journey he tramped through the wilderness four hundred miles, for most of the time in a region where a white man had never before been. Everywhere he encountered the native tribes, and the conviction deepened that a vast population was looking to his mission for a knowledge of the gospel.

After this journey, Dr. Good returned to his mission, and spent some little time in translation. By the end of March he had translated a considerable portion of the Bulu dictionary, and had begun John's Gospel.

Finally a committee appointed by the mission went with Dr. Good to decide upon the site for the second station. They bought land in the district of Ebolowo'e, sixty-eight miles southeast of Efulen. They were hindered from at once going in to possess the land by the lack of the expected workers from America. The mail brought word that only one man had offered himself for the service; and Dr. Good wrote: "Our mission has been forty years seek-

ing a door by which to enter the interior of Africa. Now, when this one has opened so widely, is it *thus* we propose to enter?"

An active Life

Dr. Good's time was now constantly taken up in mingling with the people, in preaching, and in translation. "His systematic habit was to rise at six o'clock, get to his desk at seven, translate till noon, again two hours in the afternoon, and, after that, daily go into the near towns and preach. In June four hymns were written. By the end of July the Gospel of John was translated, and seven chapters of Matthew. September 19th the Gospels by Matthew and Mark entire are added to that of John, and the same day manuscript of the first Bulu book, a primer, is mailed to America, to be printed. One month later the dictionary has passed under careful revision, and the pen is laid down at the last line of Luke's Gospel."

Re-enforcements

In the summer of 1894 the good news came that two new men had been appointed for the new station at Ebolowo'e. Dr. Good proposed that these two men be stationed at Efulen while he and Mr. Kerr would take upon themselves the burden of opening up the new station at Ebolowo'e. Dr. Good now clearly outlined his plans. In November and December he proposed to erect the necessary

buildings for the new station, and to spend whatever time he might in itinerating in the district. He would revise his Bulu Gospels, and early in 1895 he would attend the mission meeting, and then sail for America, taking his Gospels home with him to be printed. Then he proposed, after six or eight months in America, to return again, bringing his wife with him. But these plans were defeated. The new missionaries came too late to permit of building at Ebolowo'e, and Mr. Kerr found it necessary to remain at Efulen. If any itinerating were done in the new region, Dr. Good must make the journey alone, and with his base of supplies at Efulen. He started out bravely on a journey of a month or six weeks. In his unselfishness he wrote just before starting on this journey: "I shall probably be away when the new brethren arrive, and I am glad of it; for I am anxious to draw out of the position of adviser. By the time I am back they will be well started in. If they do not see things as I do, I shall give them large liberty to do what they like."

The Last Journey

On the morning of November 12th, Dr. Good started on his last journey. When half a day out, he was overtaken by a messenger who told him that the new men were coming to the station, and he was requested to hurry back. He returned and welcomed the three young men

fresh from America. After a hearty welcome and a conference which continued well into the night, Good started out the next morning to overtake his loads. It was the same old story of inefficient carriers and of physical hardships along the way. On November 30th he wrote in his diary: "In the evening I felt fever coming on. I was quite chilly for a couple of hours, then went into a profuse perspiration. Took a heavy dose of quinine. Next morning the fever was broken." On December 1st he writes: "Feel badly. On through Yeno'e towns. Course same as yesterday, nearly west. Distance for day, eleven miles."

Nearing the End

But the end was near at hand. Concerning the last hours, Miss Parsons writes: "Monday, at noon, he appeared at the door of the mission house in Efulen, and watchful eyes noted that his face was haggard and ominously yellow. He acknowledged to having suffered from unsuitable food, from sleeplessness, a feverish attack, and that a return of fever had hurried him home. But he dismissed it lightly. He would take quinine, and be 'all right in the morning.' There was no loss of spirit and enthusiasm regarding the interior. They had never seen him more anxious to open the second station. In all his journey of two hundred

and thirty miles he had found no place to compare with their chosen site.

"At midnight he was wakeful, and, calling to Mr. Ford, who had come up from the coast in his absence, they had two hours' conference on mission affairs. Next day, worse. His five brethren surrounded him with every possible ministry of love and care. Wednesday, hematuria was manifest, and remedies were pushed as fast as he could bear them. Loyal hearts and true wrestled in prayer for his life; but the patient's temperature rose steadily. 'I felt,' wrote the physician, 'that the noble man was to be called to his reward.'

"Delirium came on. Attempts at prayer in English, 'O God, help in this supreme hour!' distinctly repeated at intervals. In conscious moments he charged his brethren to be firm, not to be afraid, but to push on. Turning to one of his watchers: 'It has come to be the fashion to regard me as the representative of this interior work' [with an expressive gesture]; I never liked it.' Now he was preaching in Bulu: 'Listen carefully, and we will tell you about Christ.' Then 'praying much' for the work of the interior: 'May good men never be wanting to carry it forward!' Again, he is on the road, calling to his carriers in

Mpongwe, and battling with the obstacles of travel. And the fever did not yield.

A Messenger at the Door

"Thursday, near noon, in a few moments of mental clearness, he sent his last messages. 'In self-forgetful prayer' he commended his brethren to God, and asked for more laborers to the interior, and for himself preparation for death. All the afternoon, wild delirium—the last struggle of a strong vitality and abounding energy; but at evening a hush fell. The little sixteen by twenty-eight dwelling at Efulen was shaken with a tread more stately than cathedral processional; for a messenger from the King of kings was at the door. As peacefully as a child falls asleep in his mother's arms, the spirit returned to God."

On an Efulen hill-top, overlooking the many native towns to the south, is a grave encircled with a hedge of pineapple, marked by the low bronze monument sent out by Montclair friends, and on it are these words, "Faithful unto death."

A Sacred Vow

Five young men were left at Efulen. One at that moment was blind with African fever. Another had just recovered from his first attack. But Mr. Kerr wrote: "Those of us who stood by his bedside have promised, not only Brother Good, but Him who gave us life and

has the right to take it, that while strength and life last we will be faithful to our trust." These five stalwart men cabled to America the news concerning Good's death, and added this brief message: "Send workers quickly."

Two years later two young Bulu men were taken by Dr. Johnson into the little room where Dr. Good died, and, after a few farewell words of prayer and counsel, "with emotion not to be described," he watched these two dark messengers march down the hillside and out toward the remote towns. They were the first witnesses in their own tribe to "catch up the evangel which had reached their own hearts, and attempt to pass it on."

Questions for the Class Hour.

1. Where was Good born, and in what year?
2. What were his educational advantages?
3. Why did Good delay in becoming a Christian?
4. What sort of a man was Good while he was in in college?
5. How was Good called to the mission field?
6. What sort of a field did he choose?
7. Where was he sent? What of the country? Draw a rough map of this country.
8. What of the climate?
9. Tell something of Good's diplomatic relations with the French authorities.
10. When was he married, and to whom?

11. Name the various mission stations occupied by Good, and locate them on the map.
12. Tell something of the fruitfulness of Good's mission work.
13. What of the need of more workers?
14. What of the lethargy of the home Church?
15. Tell about Good's journey to America, and of his platform ability.
16. How was Good received upon his return to Africa?
17. In what condition did he find the work?
18. What service did Good perform for his Board in Liberia?
19. Tell something of the first journey of exploration.
20. Tell of the second journey and the new mission. What of the dense population?
21. In what year did Good bid his wife a final farewell?
22. Tell something of Good's systematic habits of life.
23. Relate the circumstances of Good's last journey and its sad ending.
24. What vow did the five young men make at Efulen, and what message did they send to America?
25. When were the first native missionaries sent out, and under what circumstances?

Topics for Assignment in Class Work.

References are to "Life for Africa," by Ellen C. Parsons.

1. The Gaboon Region, 30-53.
2. Reasons for the transfer of the Presbyterian mission to the French Protestants, 45.

3. Mass communion at Kangwe, 120.
4. The fear of demons, 138.
5. The Fâng Tribe, 145.
6. Some of the difficulties in doing evangelistic work among the natives, 150.
7. Dr. Good's first journey to the interior, 167.
8. Dr. Good's second journey to the interior, 184.
9. Dr. Good's contribution to science, 291.
10. Superstitions and religious ideas of Equatorial West Africa, 296.

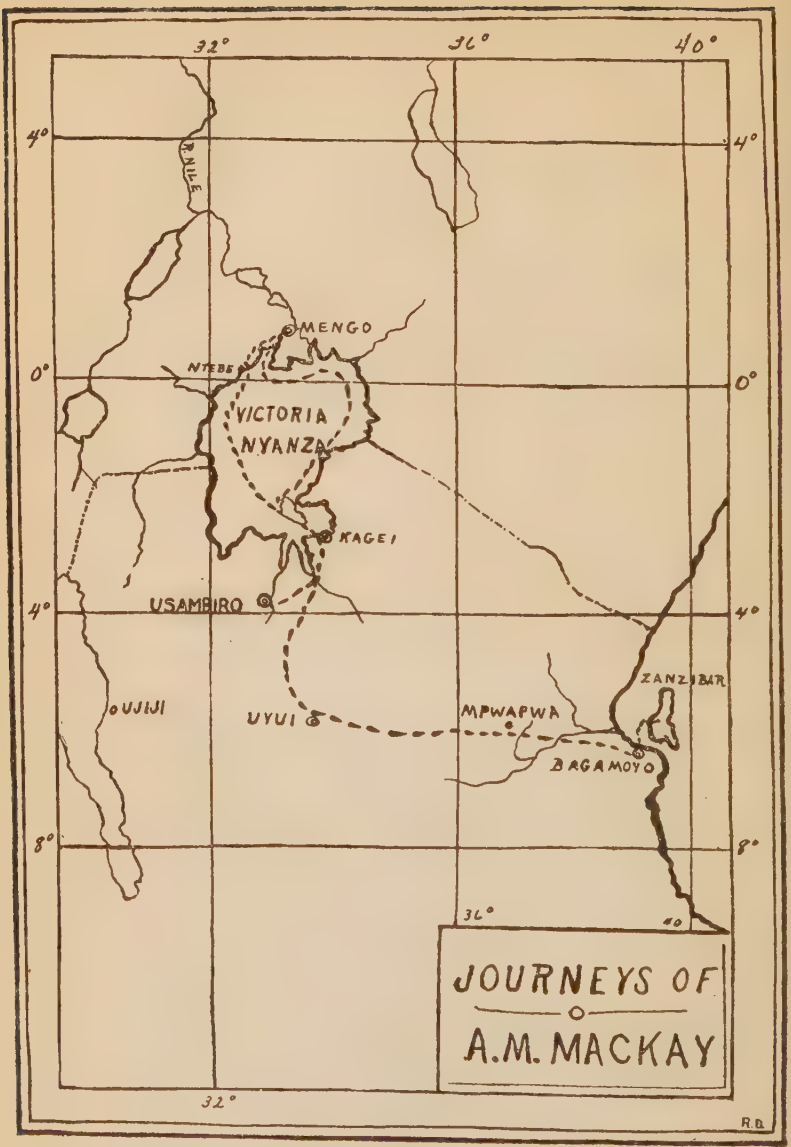
Subjects for Advanced Investigation.

1. Intertribal wars, their usual object, and their cruelty.
2. African fevers, their cause and cure. (How may travelers guard against the fever?)
3. Reasons for the deadly climatic conditions of the West Coast.
4. Main tribal divisions of Africa.
5. The liquor-traffic in Africa.

ALEXANDER M. MACKAY.

Born, Rhynie, Aberdeenshire, Scotland, October, 13, 1849. Died, Usambiro, East Africa, February 8, 1890.

"*You sons of England, here is a field for your energies. Bring with you your highest education and your greatest talents; you will find scope for the exercise of them all. You men of God, who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to a Church, but to win men to the Savior, and who otherwise will be lost, that I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field now white to the harvest. Rome is rushing in with her salvation by sacraments, and a religion of carnal ordinances. We want men who will preach Jesus and the resurrection. 'God is a Spirit,' and let him who believes that throw up every other consideration and come forth to teach these people to worship Him in spirit and in truth.*"—Mackay's last message from Usambiro, Lake Victoria, January 2, 1890.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JOURNEYS OF
A.M. MACKAY
R.G.

ALEXANDER M. MACKAY

FROM "GREAT MISSIONARIES OF THE CHURCH," BY CREEGAN. PUBLISHED BY THOMAS Y. CROWELL & CO.

Alexander M. Mackay.

"We have the assurance that the Lord's people will be brought out of great tribulation;" we therefore cannot take it to be His will that they will be forever left in trouble."

A Map of Africa

On the day that Alexander Mackay was born, his father, a minister of the Free Church of Scotland, was sitting in the study of the manse, looking out of the window. It was a stormy day, and the landscape was a dreary one. Presently the minister arose and suspended a large map of Africa from a nail upon the top of one of the large bookcases near the window. The minister became interested in the great unknown regions which were represented on the map by a "featureless blank," the barrenness of which was set in bold relief by "a solitary caterpillar," labeled "Mountains of the Moon." His attention was finally fixed on the portion now known as Eastern Africa, and he repeated to himself, "Latitude 3° 30′ S., Longitude 37° E." As he proceeded, with a pencil in one hand and a magnifying

glass in the other, to make several notes on this portion of the map, presently the "minister's Annie," a tall, stately old servant, quietly entered the room. The minister was so absorbed in the study of the map that he did not hear her knock nor see her enter.

A Present

She threw a log on the fire to attract his attention, and said, "I 've brocht ye a present, sir." Still absorbed, the minister said: "Do you see this pear-shaped continent, Annie? . . . The gospel banner will yet be planted in the very heart of this continent, although not likely in your day nor mine, Annie." "But may be it 'll be in your *son's*, sir; and wha will say he 'll nae hae a han' in it?" Something in her tone made the minister look quickly around, and he observed an infant in her arms. Quickly transferring his thoughts from the heart of Africa to his own fireside, he said: "A boy! Bring him near the window, and let me see him."[1]

Father and Son

The boy must have pleased the father well; for from that day forward nothing delighted the Rev. Alexander Mackay more than to give himself unreservedly to the entertainment and instruction of his son. The father was an ardent student and a man of marked ability; and

[1] As told by his sister. See The Story of Mackay of Uganda. Chapter I.

the son became his companion and pupil until the lad was fourteen years of age.

Alexander Mackay was unusually quick to learn, at the age of three years reading with fluency the New Testament, and, at the age of seven, Milton's "Paradise Lost" and Gibbon's "Decline and Fall of the Roman Empire." It was noticed, however, that the boy, even in childhood, preferred to watch a steam engine, or the work of the shipbuilders, than to amuse himself in play with the other boys. He used to walk four miles to the railway station, and four miles back, that he might have a good look at the engine as the train stopped for a moment at the station.

The father had fondly hoped that Alexander would succeed him in the ministry; and he was greatly pained, when on his way to the railway station for a trip to Edinburgh, he asked his son what book he should bring him, and Alexander replied that he desired instead a printing press. The father told him of his heart's desire that he should become a preacher, and Alexander answered simply: "Well, but, father, Martin Luther says that 'printing is the latest and greatest gift by which God enables us to advance the things of the gospel.' "[1]

While to the father Alexander Mackay was indebted for his early intellectual training, to

[1] The Story of Mackay of Uganda. Page 33.

his mother the Church is indebted for the great missionary; for it was in the home, and under the influence of his mother, that Mackay's thoughts first turned toward the far-away lands. His mother was especially careful that he should study the Bible, and on Sunday evening she heard Alexander recite his lesson in the Bible and Shorter Catechism. If he knew his lesson well, she would, as a reward, tell him a missionary story. And among other things she would tell him about how she herself became interested in missions; of how, when a little girl, she heard her grandfather's minister preach a sermon in which he coupled the words: "If ye love me, ye will keep my commandments," and "Go ye, therefore, and teach all nations." After a sleepless night she determined that if she could not go to heathen lands herself, yet she would do what she could to help enlist others, and to give money to send out good men. Mackay's sister tells us that often on Sunday night, after the story, Alexander would ask, "What field do you consider most important, Mother?" And she would tell him that Christ died for all, and that all were important, though just now the eyes of many were being turned toward Africa. And then the boy would ask, "Would you like me to go as a missionary to Africa, Mother?" and the

The Church Indebted to the Mother

answer would be, "If God prepares you for it, my boy; but not unless."[1]

In 1867, Alexander was sent to the Free Church Training College for Teachers at Edinburgh, where for two years he gained knowledge concerning methods of teaching which were particularly valuable to him when he became a missionary. After he had been for two years at the teachers' college, he still expressed his determination to study engineering, and his father finally permitted him to go to the University of Edinburgh, where he could spend much of his time in engineering work. At School in Edinburgh

Not satisfied with his university course, in 1873 Mackay started for Berlin, in order that he might master the German language and more fully qualify himself as an engineer. So successful was he that at the age of twenty-six he became the chief instructor in a great engineering establishment near Berlin.[2] In Berlin

While in Berlin he was constantly thrown among rationalists, who tried to shake his faith in everything which his mother held dear. But Mackay quickly associated himself with a godly minister; and the resolve, "I must make Christianity a practical thing," brought him

[1] The Story of Mackay of Uganda. Page 31.

[2] History of the Church Missionary Society. Vol. III, page 97.

through safely. Indeed, while in the midst of these surroundings, which, as he afterwards saw, were a preparation for his struggle with idolatry, Mackay's thought was more directly turned to the African mission-field, since the minister with whom he was stopping was at that very time translating the Life of Bishop Patteson.

A Call

On December 11, 1873, Mackay's sister wrote him that she had heard Dr. Burns Thompson give an interesting account of the missionary work in Madagascar, and that he had urged the young men to give themselves to this work, and to go out as medical missionaries. Full notes on this address were also sent him by his sister. Upon receipt of this letter, Mackay at once wrote, offering himself to the work, suggesting that he could not go as a doctor, but he was willing to go as an engineer if the Lord should open the way. Those who believe that missionaries ought not to be sent out while there is need at home, may find a message in the following extract from a letter to his father, which was written in the midst of German rationalism and atheism: "I know there is a mighty work here to do, and few to do it. In fact, missionaries can nowhere be more necessary than here. But I can not, having once been led to set my face to Mada-

gascar, turn to other work instead. But this will I do if the Lord enable me: I will be more terribly in earnest in working where I am, knowing that I must soon go elsewhere."

Mackay's offer of service to Madagascar having reached the secretary of the London Missionary Society, the secretary wrote him that the island was not ripe for his assistance, but was rapidly making way in that direction, and might in due time need such help as he could give.

Mackay's Response

Nothing daunted by this first rejection, Mackay held fast to his purpose and availed himself of every opportunity to prepare for service in the foreign field. In 1875 he saw an appeal from the secretaries of the Church Missionary Society asking for a lay superintendent to take oversight of several settlements of liberated slaves near Mombasa, and writes home: "Remembering that Duff first thought of Africa as a missionary field, but was sent to India, and that Livingstone originally intended to evangelize China, but the Lord willed he should spend his life in Africa, so perhaps the Lord means me after all to turn my attention to the Dark Continent. Accordingly, I have offered my services to the Church Missionary Society."

In writing to the Church Missionary Soci-

ety, Mackay said: "My heart burns for the deliverance of Africa, and if you can send me to any of those regions which Livingstone and Stanley have found to be groaning under the curse of the slave-hunter, I shall be very glad."

An Industrial Missionary

Mackay was accepted for Africa, but not for Mombasa. Instead he was made one of the party which was about to start for Uganda. Mackay came to London, procured machinery and tools which might be useful in an industrial mission in Africa, constructed a wooden boat which might be carried on the backs of the natives and put together on Victoria Nyanza; found an engineer who would construct for this boat a boiler, which could be divided into rings so that each ring could be carried by two men. In odd moments he learned something of astronomy, the use of the sextant, printing, photography, vaccination, the use of the stethoscope, iron-puddling, and coal-mining.

Zanzibar

Mackay with his companions set sail for Zanzibar, April 27, 1876. On the evening of May 29th they sighted Zanzibar, and Mackay wrote: "Thanks be to Almighty God we are at our journey's end—let me rather say, beginning." [1]

On June 30, 1876, Mackay and Lieutenant Smith started in the *Daisy*, a little vessel that

[1] Mackay of Uganda. Page 44.

Mackay had made in London, and had now put together, on a tour of exploration up the river Wami, in the hope that the most difficult part of the road to Uganda might thus be avoided. The river was found to be unfit for navigation, and the party therefore were compelled to go on foot. After a painful march, during which two of the eight who had started from England had succumbed to the fever, two were murdered by the natives, and two had been compelled to return to England invalided, and Mackay himself had been so seriously ill that his life had been despaired of, Wilson and Mackay, the two of the heroic band who remained, reached the capital of Uganda, November 6, 1878, two years and a half after they left England.

Uganda

Uganda[1] is situated on the northwestern shore of Victoria Nyanza, and is directly under the equator. It is a country of seventy thousand square miles, fertile and populous. The natives are called Waganda (or Baganda), and number from one and one-half million to two millions of people.[2]

Mackay and King Mtesa

At the time of Mackay's arrival in Uganda King Mtesa was on the throne. It will be re-

[1] The root word is *Ganda*. The prefix *U*, or *Bu*, means the country of Ganda. *Wa*, or *Ba*, means the people of the country. The prefixes *Ki*, *Lu*, and *Ru* mean the language of Ganda.

[2] Evangelization of the World in this Generation. Page 86.

called that King Mtesa had told Stanley to send white men to his kingdom, and it was in response to this invitation that Stanley wrote his famous "Challenge to Christendom," which resulted in the eight men being sent out. Soon after their arrival the king granted the missionaries a friendly interview, and they entered at once upon their work. The king soon came to esteem Mackay very highly because of his skill in iron work, and his ability in all sorts of handicraft. To the great delight of the king Mackay explained about the railways and steamers, the telephone and telegraph. At times he gave lectures in astronomy, and explained the circulation of the blood. He constructed a magic lantern, making the chimney out of old biscuit tins. The king was not able to understand the pictures of houses, as he had never seen any buildings but grass huts; but he greatly appreciated the pictures of animals. For the first time the king saw the idea of rotary motion utilized in revolving hand mills, the whirling grindstones, the use of the screwdriver, etc.

His Larger Duties

During the days when Mackay was overcoming the prejudices of the people, and was becoming acquainted with them, he was not unmindful of the larger duties which devolved upon him, and with his printing press he prepared large fly-sheets in the Waganda language,

from which he began to teach the boys to read. The type for these sheets Mackay carved out of wood, teaching the natives the alphabet while he was cutting them. Before the end of the first year Mackay even had a limited font of lead type, which he himself had made.[1]

Early Enjoyments and Difficulties

The first months of Mackay's residence in Uganda were delightful to him. He was beginning to get acquainted with the people, and greatly to enjoy the work, when unlooked-for difficulties began to multiply. First, he incurred the enmity of the Arab slave-traders through his energy in urging King Mtesa to abolish the slave-trade from his country. Throughout his stay in Uganda, Mackay was constantly harrassed by them, and they lost no opportunity to slander him and to injure his work. To make matters worse, in 1879, just when the work was becoming established, news came that two white men had come in a canoe. These were discovered to be the vanguard of a party of French Romish priests who, "Although the whole continent was open to them, preferred to go where the Protestant missionaries were already at work." [2] Mackay's troubles now became almost more than he could bear. The king, who had before been favorable

[1] Picket Line of Missions. Page 89.
[2] The Story of Mackay of Uganda. Page 136.

to him, became bewildered by these priests, and he said to Mackay: "Every nation of white men has another religion. How am I to know what is right and what is false?" In addition to these troubles, the heathen priests sought to regain their ascendancy through a woman or witch, who professed to be possessed of the demon of the lake. The king, who for a time had been so favorable to Christianity, became frightened by the solemn adjurations of this witch, and finally yielded, and "chose a sorcerer instead of the Lord of glory." The reaction which now set in toward heathendom threatened to sweep every vestige of Mackay's work from the country, and he himself was in danger of violent death. From the first Mackay knew that he was taking his life in his hands when he entered this region, but he now lived in daily expectation of bodily harm. It was during this epoch of darkness that the king, who was ill, had been told by his evil advisers that he might recover if all those who were on the roads around the capital were slaughtered. As a result of this suggestion, forty men and thirty women were captured at night and killed immediately. Frequently the missionaries could hear from their dwellings a sharp cry followed by an agonizing yell, and then the laugh of the natives as they cut the captive's throat.

Mackay worked early and late at his vise and lathe to earn food for himself and his companion. At this dark period he wrote: "No real success in missions has ever yet been won without long opposition and frequent violent persecutions for years. It is therefore unreasonable to expect that it will be otherwise here. I mean, therefore, to stay by my post as long as God enables me. If I am peremptorily ordered by the Church Missionary Society to return, or if the place becomes too hot for me to stay, I may have to leave. But I can not just now think any other course honorable or upright." [1]

Resolves to Stay at His Post

Mackay was made heartsick day after day by the sight of armies going forth to devastate and plunder the native tribes, and to bring back slaves to be sold in exchange for the merchandise of the Arabs. The African fever added to his trials. By it his nerves were weakened, and doubts would arise in his mind as to his ability to overcome the obstacles. His physical weakness made a sore trial to his faith, but notwithstanding the fact that he was beset on every side, the inward conviction that he was supported by the everlasting arm of God enabled him to calmly look his enemies in the face and to persevere. Sometimes Mackay and his com-

The Slave-Trade

[1] The Story of Mackay of Uganda. Page 146.

panion had to live for days on plantains. They had no light, not even a candle, and after dark they had to sit in their rooms with no chance to study or read. Their only clock was the stars.

The natives lost no opportunity to fleece the white men and to rob them of their barter goods. Mackay was especially exasperated by their constant endeavors to steal the brass cocks and other fittings of the engine for ornaments. But during all these trials the missionaries went on quietly teaching the lads who came to them, and Mackay translated St. Matthew's Gospel, aided by one of the pupils.

Between 1878 and 1881, Wilson and Pierson, who came to relieve him, and the other re-enforcements which had previously been sent out by the Church Missionary Society, were compelled to leave, Mackay alone remaining steadfast.

The Tide Turns

In 1881 the tide began to turn. Some of the chiefs came to Mackay for instruction, and the boys came in large numbers. Mackay built a house with a thatched roof and a wide veranda, the first one ever built in Uganda. The king became much interested in the progress of the work, and he issued an order for all his workers in wood and iron to go to Mackay for instruction. He granted the missionaries about twenty

acres of land, and in other ways manifested his favor. The first baptisms took place in 1882. About thirty boys dined with Mackay on this occasion. Mackay was head cook, while the baptismal service was conducted by Mr. O'Flaherty, Mackay's helper. Mackay writes in his journal: "Five lads were to-day enrolled in the visible Church of Christ through baptism. . . . Lord Jesus, make them all-in-all Thine own, and may they be indeed the seed of Thy Church in this land! We have long looked for this day. Now that we have seen it with our eyes, may we give our Lord no rest until He will give these young Christians His grace and Spirit!" [1]

Buries the Queen Mother

Soon after the baptism of these first converts Mackay was commissioned to bury the queen mother, who had died. The king summoned Mackay to his court to inquire as to how royalty was buried in Europe. He said he had determined to make this funeral surpass in splendor anything of the kind that had ever been seen in the country. Mackay told the king that in Europe they made three coffins for the royalty, the inner of wood, the next of lead, and the outer of wood covered with cloth. The king at once commissioned Mackay to make these coffins with everything *"as large as possible."* The king had no lead, but he gave Mackay all

[1] **The Story of Mackay of Uganda. Page 223.**

the copper in his stores. Fine bronze trays of Egyptian workmanship, copper pots, cans, drums, and plates were produced, and all the artificers in the country were ordered to come to Mackay's assistance. Mackay with his helpers worked early and late for a month in the preparation of these coffins, and when they were completed the king expressed unbounded satisfaction at the work. By his service in connection with this funeral, Mackay won the lasting gratitude of the king, and became favorably known throughout the kingdom. More than all, he won the friendship of the head blacksmith of the realm, who afterward became a Christian, and finally died a martyr's death.

A New Station

In 1882 the Rev. R. P. Ashe arrived, and other missionaries came as far as the south end of the lake. Since there were now two missionaries beside himself in Uganda, Mackay began to think of other stations, and he opened a new one at Msalala.

Death of the King

Mackay was away from the mission station when the news reached him of Mtesa's death. He knew that when a king died in Africa it was probable that all foreigners would be plundered or killed, so he quickly launched his boat and went to try to rescue his fellow missionaries. But armed messengers were sent by the chiefs to bring Mackay to the capital to make

the wooden and metal coffins for the king, as he had done for the queen mother. Without hesitation Mackay went with them and performed the service which they desired.

The New King

The king's son, Mwanga, a youth of seventeen, succeeded to the throne. Up to the time of his accession he was well disposed to the missionaries, but he proved to be a weak and vicious king, unstable in all his ways. He inaugurated one of the most terrible reigns of blood and terror which have ever been known in the history of Christian missions. He began by torturing and then burning two Christian lads, who were especially dear to Mackay. The little black fellows went to their death with songs of praise on their lips, the first martyrs to the faith in Uganda. Mackay was heartsick. He wrote: "Our hearts are breaking. All our Christians dispersed. We are lonely, deserted, sad, and sick."

Meanwhile the king sent for Mackay, and pretended that the lads had been burned without his knowledge. Although Mackay well knew that death might be the penalty, he bravely told the king that he had committed a great sin against God in murdering these innocent boys.

Murder of Hannington

In November of the same year Mackay and 'Ashe heard that Bishop Hannington was on his

way to re-enforce the mission, and they were horror-struck to learn that the king had sent messengers to kill the bishop and his party, servants and all, and to bring their goods to the capital.

In his journal, October 26, 1885, Mackay writes: "Too nervous to sleep. Up long before dawn. Ashe and I wrote note to king, craving an interview, but we did not succeed in seeing him. The good Lord save our bishop and the brethren from the hands of these assassins!" [1]

Four days later word came that the white men had been killed, with all their servants. Although almost broken down with anxiety and loss of sleep, and although Ashe at first thought that they ought to shake the dust of Uganda from their feet, these missionaries remained at their perilous post. They were summoned to meet the king, who was most insolent. They learned through others that his majesty had arrayed himself in the robes of the murdered bishop, and it was extremely hard for them to remain patient; but Mackay was more than ever child-like and trustful in his prayer and in his manner.

Bitter Persecutions

The king was eager for Mackay to stay for the work, and the presents which he could get out of him. But he relentlessly persecuted the

[1] The Story of Mackay of Uganda. Page 274.

native Christians. One day "the very flower of the Christian community, thirty-two in number, were slowly burnt to death, and that, too, by Mwanga's express orders. . . . These martyrs made a noble confession, praying to God in the fire, so that even the head executioner reported to the king that 'he had never killed such brave people before; that they died calling on God.'"

The king by this carnival of blood hoped to stamp out the Christian religion forever; but the history of the early Church was repeated in Uganda. By the heroic death of these martyrs the people were profoundly stirred, and there was such a reaction that "an almost epidemic desire to read and learn set in."[1]

"In Deaths Oft"

At this time, and throughout the later persecutions, Mackay's life hung by a thread. Because of ill health, Ashe had been compelled to return to England, and for eleven months Mackay was left to face the danger alone. More than once the king called in his sorcerers to divine whether or not he should put Mackay to death. But the chief-justice would never assent to Mackay's being killed, because he remembered the service Mackay had rendered in the burial of the queen mother and of the king.

[1] History of Protestant Missions. Warneck. Page 229

Jealousy of Mohammedans

To cap the climax, the Mohammedans made a last and terrible effort to establish Mohammedanism, and to drive out the Christians. They tried to kill Mackay. They inflamed the king's mind by telling him the most outrageous stories, and by declaring that Mackay was actuated by political motives.

Mackay Crosses the Lake

Mackay at last became so worn with the cares of the work that he determined to go to the south of the lake as soon as another missionary had been sent to take his place. He says: "I am at times sorely perplexed, but I think it well to bend before the storm until it breaks; and when a reaction comes we may lift up our heads." It is certain that he would never have gone for rest alone; but he had become convinced that the ever-increasing hostility of the Arabs was due to personal animosity to him, and he believed that if he were to leave the mission for a time they would cool down. Moreover, he believed that it would be a good thing for the king if he were to retire for a time, in order that the king might, by being deprived of his assistance, have an opportunity to realize how valuable Mackay's help had been to him.

Crossing the lake, Mackay met Mr. Gordon, who, after a few days' conference with Mackay,

bravely went back to take up Mackay's work among the persecuted Christians in Uganda.

Bishop Parker

While resting, Mackay remained at Usambiro, where he welcomed Bishop Parker and four companions. After so many years among a barbarous and degraded people, the society of the bishop was especially grateful to him; but hardly was the first conference over when Bishop Parker and another missionary died of the fever. Mr. Walker, one of the little band that was left, crossed the lake, and joined Gordon in Uganda.

Stanley

While waiting at Usambiro, Mackay had the great privilege of meeting Stanley. His heart was gladdened by the news from the home land, and during the days which he and Stanley spent together, Mackay so impressed himself upon the traveler that Stanley said Mackay was the greatest missionary, next to Livingstone, that he had ever met.

Stanley and his party urged Mackay to accompany them to Europe; but he refused to leave his work until some one might be sent to take his place. "Stanley and his party came home to European platforms and royal receptions; the lonely missionary went to the palace of the King of kings."[1]

[1] The Story of Mackay of Uganda. Page 302.

The Fire Dies Out

Throughout the period of his sojourn in Usambiro, Mackay constantly worked at his lathe and at his forge. He was repairing his three-cylinder engine and two steam pumps which had become seriously out of repair during his African work. He said, "High-pressure steam is not a thing to play with, and, unless every part is carefully calculated for strength, and exactly fitted, there may be accidents for which I would be responsible."

On the 8th of February, 1890, "the din of the iron hammer was hushed, the glare of the furnace faded, the last blast of the bellows was blown." Mackay laid himself down on the bed where Bishop Parker had breathed his last, and after four days of delirium he closed his eyes in sleep. On the following Sunday afternoon the village boys and some of the Christians who had followed him from Uganda gathered around the grave. Mackay was buried in a coffin made from the wood which he had gathered for his boat. As the body was lowered into the grave, the Christians sang in the native language, "All hail the power of Jesus' name."

The Hidden Meaning

Ludwig Krapf once said, "If a man can not believe in the hidden and wonderful works of God, he can not understand spiritual or mis-

sionary work."[1] This is particularly true in its relation to a life like that of Alexander Mackay. When Mackay died, the affairs of the mission could hardly have been in worse condition. One without spiritual perception might have written in large letters on the rude wooden cross over his grave the one word, "Failure."

His Life Seemed a Failure

He had been driven from the Uganda Mission, where he had spent the best years of his life; his converts there had been scattered by persecution, the two bishops who had been sent out in response to his appeals had died, the one of fever, the other murdered by the king's soldiers. The new mission at Usambiro, which Mackay had hoped to establish, was found to be very unhealthy, and after Mackay's death it was deserted by the Church Missionary Society. He had tried to make a highway for travel, and had found huge trees thrown across the road by the natives and great gullies washed by the rains. He had tried to build a good boat for the lake, and his body was buried in a coffin made from the very timbers which he had gathered. He was misunderstood by the committee at home, and four separate times they had endeavored to recall him on "more or less

[1] Brief Sketch of C. M. S. Workers. Chapter V, page 8.

frivolous charges."[1] But Mackay had learned the secret of the peace which passeth understanding, and, following closely in the footsteps of his Master, he knew how to die.

Mackay Still Lives

Mackay still sleeps in the little graveyard at Usambiro. The last report of the Church Missionary Society contains the following extract from a letter written by one of the missionaries who had recently visited the grave: "On Saturday, August 11th, I visited our old mission station at Usambiro. There is not very much left of it. A few pillars of the workshop are still standing, and the boiler which Mackay was making is lying there also. My object in visiting Usambiro was to try and bring that boiler away with me; however, I found it too heavy to take away in canoes, and it would require a larger dhow than is at present afloat on Lake Victoria to take it. The graves are in good order, but the living fence which surrounds them has suffered from grass fire."[2]

But Mackay's work goes on. In all the wonderful record of modern missionary achievement there is no more marvelous story than that of the Uganda Mission.

A British Protectorate

In the twenty years since the first convert was baptized there have been great changes.

[1] Chronicles of Uganda. Page 85.

[2] Proceedings of the Church Missionary Society, 1900-91. Page 158.

Uganda has been placed under the protection of the British flag, and peace reigns throughout the country. But ten years ago missionaries who went to Central Africa were given the following instructions: "You must remember that, as the field of your mission is at present beyond any immediate, and even direct, protection of any European State, you enter it carrying your life in your hand. If plundered of your property, there is no hope of redress; if detained in bondage, liberty can only be hoped for through friendly interference; if you die by the hand of the heathen, no demand for reparation can be made. Nothing less is expected of you, therefore, than a spirit of self-sacrifice and patience."[1]

In striking contrast, the country is now ruled by an administration in the name of the crown. There are commissioners, vice-consuls, police, magistrates, tax collectors, customs officers, clerks, and storekeepers. "The day of Queen Victoria's funeral was observed throughout Uganda with profound mourning. Memorial services were held by Bishop Tucker in the large church on Namirembe. Judge Collinson represented the absent special commissioner, and Lieutenant Keen represented the

[1] Instructions to Our African Missionaries, Church of Scotland. Page 2.

Uganda Rifles. There was a large gathering of Baganda, and the scene was deeply impressive. At Port Alice a memorial service was conducted by the Rev. E. Millar. Colonel Coles, commandant of the Uganda Rifles, and the heads of all departments, formed a procession, together with ten thousand native mourners, from the court-house to the public square, where an open-air service was held with military honors. Subsequently all the chiefs called at the Collectorate, and took the oath of loyalty to His Majesty, King Edward VII. The offices and shops of all nationalities, including those of Arabs and Indians, as well as Europeans, were closed."[1]

The Uganda Railroad

The road which Mackay built has been replaced by the Uganda Railroad, which has been completed. The journey which in 1896 required a perilous trip of three months can now be made in four days. Bishop Tucker in 1898 traveled from Tabeta to Mombasa in a saloon carriage, and obtained hot water for tea at a station in the midst of the desert.[2] Mackay's little boat has been replaced by a steamer named the *William Mackinnon*, which is capable of carrying two hundred men.

More wonderful than these transformations

[1] Proceedings of the Church Missionary Society. Page 126.
[2] History of the Church Missionary Society. Vol. III, page 738.

has been the change in the spiritual condition of Uganda. In 1882, after five years of labor, the first convert was baptized. In 1896, Pilkington of Uganda, wrote: "A hundred thousand souls brought into close contact with the gospel—half of them able to read for themselves. Two hundred buildings raised by native Christians in which to worship God and read his Word. Two hundred native evangelists and teachers entirely supported by the native Church; ten thousand copies of the New Testament in circulation; six thousand souls eagerly seeking daily instruction; statistics of baptism, of confirmation, of adherents, of teachers, more than doubling yearly for the last six or seven years, ever since the return of the Christians from exile; the power of God shown by changed lives, and all this in the center of the thickest spiritual darkness in the world! Does it not make the heart reel with mingled emotions of joy and fear, of hope and apprehension?"[1]

In 1900 the Church Missionary Society was able to report over four thousand converts in a single year and a native Church with a membership of 28,282. The latest message from Uganda tells an even more wonderful story: "Eleven years ago, in 1892, there was only one

[1] The Gospel in Uganda. Page 10.

Church in Uganda, now there are more than seven hundred; then there were only twenty native teachers, now they number over two thousand; then only two hundred baptized native converts; now they exceed thirty thousand. And all this work is *self-supporting*. Twenty-seven native clergy and two thousand native teachers are all supported by the Baganda Christians; and they built all their own Churches. . . . There are now something like one hundred thousand people reading for baptism."[1]

A Seed Sown in Good Ground

By pondering facts like these, one may get some conception of the possibilities of a seed which falls into the ground and dies. Surely the lives of Mackay and Pilkington and Hannington, and the scores of native martyrs of Uganda, have not been in vain.

Questions for the Class Hour.

1. Who was Mackay's father?
2. In what way is the Church indebted to the mother for Mackay, the missionary?
3. Where did Mackay get his education?
4. What position did Mackay hold at the age of twenty-six?
5. How did Mackay receive his call to the mission field?
6. What was the result of his application to the London Missionary Society?

[1] *The Missionary Review of the World*, June, 1902. Page 415.

7. Under what Society did Mackay go to the field?
8. To what place did he go? Tell something of the country.
9. Who was king, and how did it happen that missionaries were sent to that kingdom?
10. How was Mackay received by the king?
11. What did Mackay do in promoting his regular missionary work?
12. What was the advantage of his industrial training?
13. What special difficulties did he encounter?
14. What was Mackay's attitude toward these difficulties?
15. What was Mackay's experience with the slave-trade and with the Arabs?
16. In what year were the first converts baptized? How long was this after Mackay reached Uganda?
17. What service did Mackay perform in the capacity of undertaker?
18. Give the name and tell something of the character of the new king.
19. What can you tell of the murder of Bishop Hannington?
20. What of the persecutions and the martyrs of Uganda?
21. Why did Mackay leave his station?
22. Relate the circumstances of Mackay's meeting with Bishop Parker, also with Stanley.
23. Where and when did Mackay die, and under what circumstances?
24. What were the discouraging conditions at the time of Mackay's death?
25. What are the encouraging facts concerning the present condition of the Uganda Mission?

Topics for Assignment in Class Work.

NOTE.—The references below are to "The Story of Mackay, of Uganda" (to be found in Missionary Campaign Library, No. 1.)

1. Uganda, its location, size, population, etc., 58-64.
2. Difficulties of road-making in Africa, 90-93. Picket line of missions, 78-83.
3. Mackay's experience with the slave-trade, 89, 174-185, 245.
4. The difficulties of navigation in Mackay's time: (a) River; (b) Lake, 124, 125, 126, 68-73.
5. King Mtesa and the queen mother, 126-147, 162, 166-196.
6. The African palaver, 178-188.
7. Mackay as an industrial missionary, 152, 153.
8. Mackay as an undertaker, 225-237.
9. Mackay's idea of the "iron horse," 313-323.
10. The martyrs of Uganda, 273-284.

Subjects for Advanced Investigation.

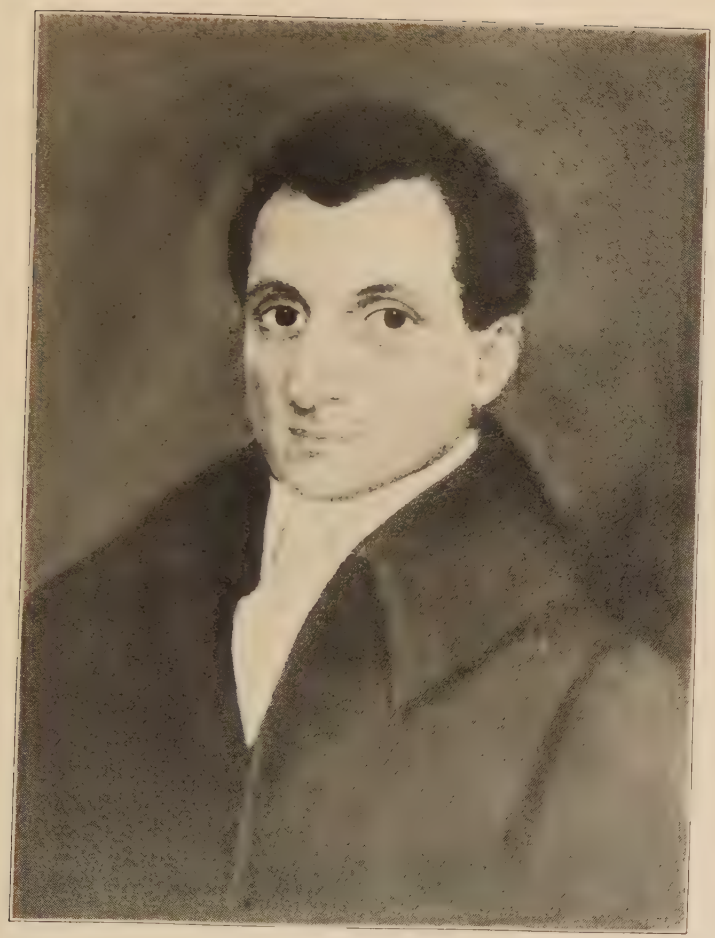
1. The native kings of Africa: How chosen. Their power.
2. The Mohammedans in Africa. Their great training-school at Cairo. Their methods of propagating their faith.
3. The wizards and witches of Africa.
4. The relation of General Gordon to the African slave-trade.
5. The translation of the Scripture into the African languages and dialects; difficulties and present achievements.

MELVILLE B. COX

FIRST MISSIONARY OF THE METHODIST EPISCOPAL CHURCH TO AFRICA

BORN, HALLOWELL, MAINE, NOVEMBER 9, 1799.
DIED, LIBERIA, AFRICA, JULY 21, 1833.
AGE, THIRTY-THREE.

On his way to the mission field he visited the Wesleyan University at Middletown, Conn. On taking leave of a young friend, he said, "If I die in Africa you must come and write my epitaph." "I will," said the friend; "but what shall I write?" "Write," said he, with peculiar emphasis, "Let a thousand fall before Africa be given up."



Melville B. Cox

Melville B. Cox

"Abraham once went—he knew not where; I will trust in Abraham's God."—Melville B. Cox.

Wanted a, Missionary for Africa

In the spring of the year 1832, Bishop Hedding, of the Methodist Episcopal Church, presided over the session of the Virginia Conference at Norfolk. "At that time the infant Missionary Society of the Methodist Episcopal Church had not appropriated a single dollar to fields outside of the United States and Canada. Indeed, the annual contribution of the Church for missions had not yet reached the sum of seven thousand dollars. However, the conviction had been deepening that the Church had a duty to perform in extending the gospel, and some of the leaders were becoming very much in earnest about the subject of establishing a foreign mission." [1]

In the year 1820 the question of the advisability of establishing a mission in Liberia

[1] History of Methodist Missions. Reid and Gracey. Page 155.

was debated in the General Conference, and the committee to which the question was referred reported favorably. At each subsequent session of the General Conference the matter of establishing the mission in Africa was brought up favorably, and commended to the attention of the bishops. In 1825 the Board of Managers of the Missionary Society informed the Church that the "state of the funds is such as to justify the sending out of a missionary;" and the bishops were urged by the Board to appoint a missionary to Liberia.

Notwithstanding the fact that the General Conference had urged the establishment of a mission, and that the Missionary Society had declared that the funds were in readiness, it was seven years before the first missionary was sent out. The only reason given for the long delay is that "no suitable persons could be found who were willing to embark in the hazardous enterprise."[1]

The Missionary Found

While the Conference was in session at Norfolk, Va., the attention of Bishop Hedding was attracted by a pale young man who was evidently fighting a battle with a mortal disease. The young man was so much broken in health that he had been forced to quit the pas-

[1] Sermon by Nathan Bangs, *Methodist Magazine and Quarterly Review*. Vol. I, page 6.

torate and to travel as an invalid in the South. This delicate invalid sought an interview with the bishop, and surprised him by saying that he very much wished to go as a missionary to South America.

For months Bishop Hedding had been trying to find a man who would be willing to go to Africa; and as he looked into the brilliant eye flashing with missionary fire, he said, "Why not to Liberia?" After a prayerful pause the young man replied, "If the Lord will, I think I will go."

Properly to understand the significance of this decision, some knowledge of the early life of the young man is necessary.

Melville B. Cox

Cox was born in Hallowell, Maine, November 9, 1799. His father, James Cox, was a Bostonian, and was a patriot who distinguished himself as a soldier in the American Revolution. The parents were never wealthy, and at times were poor. Melville's early years were spent upon the farm, that cradle of American greatness. Up to the age of ten he was kept in the public school; but he was able to enjoy that privilege in but few instances afterward.

His Religious Experience

At the age of seventeen he accepted Christ as his personal Savior. Concerning this experience, he says: "One Sunday evening, after having attended church, an old promise which

I had heard from a preacher revived with some comfort in my mind. He said, while trying to encourage mourners, that, however great our sins, if we were fully determined to seek God with all our hearts, the Lord would not suffer us to die without forgiveness. . . . I went to a little grove full in my view, and continued to pray for some time without any change of feeling. Finally I concluded that I must give it up, and, between despair and hope, I was about to do so. But at that moment, in the twinkling of an eye, my heart was filled with joy. I praised God. I felt *light*. I looked around to see the 'new sun and the new earth' that I had been taught to expect. 'T was the same, only now they wore a smile instead of gloom. The change was in me."

Called to Preach

Soon after his conversion, Mr. Cox felt called to preach. He had been employed in a book store, and he had spent all his spare moments in reading and in going to lectures. In this way he acquired a good general education, and subsequently he studied Latin and Greek, thus carefully preparing for the work.

On December 27, 1820, at Readfield, Me., he preached his first sermon. In his quaint way he tells us of this experience: "The meeting was held in Carleton's schoolhouse. I trembled so I could scarcely see a letter in the hymn-

book till I rested my hand on the pulpit. The text was, 'Trust ye in the Lord forever; for the Lord Jehovah is everlasting strength.' The text I thought quite as applicable to myself as to any that heard me."

At the age of twenty, Mr. Cox entered the regular ministry of the Church. To him the call to preach was a solemn call from God. He regarded himself as a messenger of Christ, and fully believed that the final destiny of human souls hung on the faithfulness of his ministry. His twin brother says of him: "We think we are safe in saying—and we speak with an acquaintance that none else had—that it was the bearing that his calling had upon eternity alone that moved him to engage in the work. Nay, it was this that kept him in it, and that kept him from fainting by the way."

His equipment was that of the ordinary itinerant of his time: a suit of clothes, a horse, saddlebags, and a few books.

His First Pastorate and His Illness

When twenty-five years of age, Mr. Cox was appointed to Kennebunk, Maine. Here, after a very successful ministry, he was prostrated by a disease which nearly cost him his life. The illness greatly sobered him, and he thought much about the possibility of death. In writing to his mother, he said: "As if in anticipation of what awaited me, I *hastened* to

do my work, under many apprehensions of soon being called to account for my stewardship."

From this first illness Mr. Cox never fully recovered; and a year later he was again prostrated. From the second attack he slowly gained strength, so that he was able to go, by slow stages, to visit his brother. In 1826 his health was completely broken, and in the fall of that year he left Hallowell for the South.

His Marriage

After some months of travel, during which his health somewhat improved, he settled in Baltimore, where, on February 7, 1828, he married Ellen Cromwell, the daughter of a distinguished family residing in that city. Here for a brief time Mr. Cox enjoyed the happiest hours of his life. His wife seems to have been a character of unusual loveliness; and the affection between the two was noted by all who knew them. Their love was constant and mutual. Of his wife, Mr. Cox himself says: "I sincerely believe the world has not her equal in some, at least, of the most essential virtues. She sought no pleasure, no company, but mine. Her house was her home, and if it numbered me and our little one, it was enough."

A Moonless Night

But the sunshine did not last long. The year 1830 Mr. Cox calls a moonless night. His wife, three of his brothers-in-law, and his own little child "followed each other to the grave

in rapid and melancholy succession." For a man of his temperament grief like this was unusually hard to bear, especially since an attack of the fever had left his body as frail as it could well be. His lungs were now so weak that the slightest exertion, even in conversation, gave him great pain. Indeed, during the sickness of his wife he says: "I was too sick to afford those attentions which health would have enabled me to show. I could only kneel by her side, and weep that I could not relieve her."

Unfitted by ill health for any work, Mr. Cox's mind would not allow him to rest, and in February, 1831, he resolved to go and offer himself, broken down as he was, to the Virginia Conference, as he felt that, if die he must, he would prefer to die "in the harness."

Broken-down but "Effective"

When he left Annapolis for the Methodist Conference at Newbern, he was so weak that often he found himself unable to bear any movement, and he was compelled to travel by slow stages, and to stop for a considerable time at Norfolk. But he was received by the Conference; and he writes: "I am now a member of the Virginia Conference. I have asked for an effective relation. What a fearful duty, with my state of health! But, live or die, I have passed the resolution to work in the cause."

From Newbern Mr. Cox proceeded at once to his new station at Raleigh. The ceaseless struggle between disease and the heroic will of this frail man is one of the most remarkable in history. On the morning after his first sermon at Raleigh he felt exhaustion and great pain. For three weeks he had scarcely conversed moderately without feeling it; but his soul mounted up with wings as eagles, and in his journal he writes: "O God, increase my faith! Commission me anew. Anoint me afresh for the work committed to my charge. O let my word be as the thunder's voice, though uttered in tones scarcely audible! Give energy to thy truth. Let thy word, though spoken by a worm of earth, be as a hammer to break in pieces, and as a fire to burn."

His eyes now failed him, as well as his lungs, and reading became painful; but after a restless night, and intense pain in the breast, the journal reads: "O my God, shake terribly this place! O breathe over its inhabitants. Speak with that voice to sinners which will awake the dead. O come, come, my dear Redeemer; come in *mercy* to this people, and save the purchase of thy blood!"

At the end of four weeks in the active ministry he records: "Thought it better to stay at home this evening than to trust myself at a

prayer-meeting. It is difficult for a minister to sit and say *nothing* through a whole prayer-meeting; and my lungs are too feeble for exercise."

During all this struggle his soul is expanding. "I feel happier, more given up to God, more communion with Him, more confidence in his protection. *I want to know all that a man can know of God and live.*"

The Value of a Soul

It is evident from his journal that Mr. Cox clearly understood that he was offering himself a living sacrifice. In his journal he says: "I am sure that the soul which is eternally saved at the expense *of a human life* costs *nothing*, compared with its real value. I am much exhausted. I fear that general debility will soon unite with local. Should it, why, I must die. I only pray, 'Lord, prepare me for it!' and it is of the least consequence when I meet it."

Resigns His Charge

The love for his people which had impelled him to engage in the active ministry soon compelled him reluctantly to resign the charge into other hands. He became so weak that it was clear that he must give up all hope for effective service. In writing to a friend, he says: "I am exceedingly weak. Do not, however, be anxious. I believe it is all of God. I never felt less painful anxiety about myself than now. I *think*, however, that I shall yet live, but I

know that I may die. I still have to *whisper* if I talk much, but I wish I could whisper a week with you."

He was reduced at this period to such a degree that it was with the greatest difficulty that he succeeded in getting to Hillsboro, a few miles, with the aid of a horse and carriage. Once, indeed, he feared that the roadside would be his death-bed.

His Patience An Inspiration

His patience in affliction is an inspiration to those who suffer. He says: "O that this affliction may be for my good! May I see the hand of God in it! May I be purified in it as by fire! O that He would fit me for his kingdom! Sure I am that it is a loud voice. If *pain* can profit the soul, I ought to learn. It is now six years since I was taken ill. Since then I have not known a well hour. I do not think the tide will stand much longer where it is. I think the Lord will either take me hence or send me more health. His will be done. Only may he *prepare* me for the consequences."

Wonderful Mental Activity

The wonderful mental activity of the man at this time of great physical weakness, and his courage at a time when he could scarcely speak a word, have seldom been equaled. At the very time when broken by the trials by which God was fitting him for his great self-sacrificing service in Africa, his mind was alert

with the most far-reaching plans. He says: "I have now *four* anchors out, and I hope that some of them will hold on. In view of my inability to preach, my mind has been constantly inventing something by which I might support myself without being burdensome to others. I have an eye to the editorship of a paper in Georgia and to another to be published in Richmond, provided it should be under the direction of the Virginia Conference; and I have made some inquiries about the agency for the Colonization Society; also a mission to South America." This was, as he expressed it, having "all his irons in the fire at once, including his poker and tongs with the rest."

Missionaries Needed in South America

The weaker he became, the more brightly the missionary fires burned. He soon gave up the hope of editorship. He says: "I long to preach the gospel to those who have never heard it. My soul burns with an impassioned desire to hold up the cross of Christ on missionary ground."

After a careful study of the far-off lands, he writes: "*I believe that the time has come when missionaries should be sent to South America.* In support of this opinion I will make the following suggestions: (1) I think that the providence of God, in the most marked manner, for these ten years past, has been 'preparing

the way of the Lord' among this people; (2) there is now among the South Americans the mightiest struggle of intellectual and moral principle that they have ever experienced; (3) the standing which the Catholic religion now has among them calls loudly, I think, for our immediate exertions; (4) the unusually friendly relations which now subsist between most of South Americans and the United States; (5) there seems to have been a simultaneous impulse felt upon this subject by our brethren from the North, the South, the East, and the West; (6) I believe that there is a responsibility resting on American Christians to project and sustain this mission that rests on no other Christians in Christendom."

The above points were elaborated by the most careful arguments; and it is well, in reading these points, to remember that they were written in the year 1832, before the Missionary Society of his Church had even thought about the advisability of establishing a mission in South America. The points, with slight changes in wording, might well be applied to the condition of South America to-day.

A Strange Call

With his mind filled with this missionary project, Mr. Cox determined to travel from Raleigh to Georgia. His brother says: "It

seems to have been with almost an intention to make that journey a test of his ability to go further, and, if he found himself able, to keep on." The first stages of the journey from Halifax to Petersboro were accomplished with much difficulty. Mr. Cox says that he was about a month in performing a journey which formerly he could have accomplished on horseback in three days.

On his way South he attended the meeting of the Conference to which reference was made in the opening paragraphs of this chapter. Here the mission at Liberia was suggested to him, and from the moment of this suggestion the project seems to have grown upon his affections until his soul burned with a desire to preach the gospel in Africa. On Sunday, May 6th, the following entry may be found in his journal: "A pleasant morning. My breast feels acutely the effort of yesterday to converse agreeably with a few friends. Liberia swallows up all my thoughts. I thirst for the commission to go." The next day he writes: "The episcopacy has concluded to send me to *Liberia*. I hail it as the most joyful appointment from them that I ever received. The prospect now is that, feeble as I am, there I may be useful while the energy of life re-

mains, that I may *cease at once to work and live.* A grave in Africa will be *sweet* to me if He sustain me."

An Invalid Sails for Africa

On November 6, 1832, he set sail in the ship *Jupiter*, after an affectionate leave-taking with his mother, his sister, his brother, and other relatives and friends. Upon the eve of his departure he wrote a sentence which would make a good motto for the walls of any young people's society that is endeavoring to extend the Master's kingdom: "Prayers are better for the missionary than gold, though *both* are necessary; but if the one be secured, the other will follow as necessarily as the effect follows the cause." His journal shows that he now had time for calm reflections. He says: "Many dangers have presented themselves for reflection this morning, and thought has suggested, as it frequently has, that the hope of life in Africa must be but as a dream. Perhaps so. In making up my mind, and in search of a passage to go out, I have followed the best light I could obtain. I now leave it all with God. My life, my soul, my all, I renewedly resign to him. . . . When I think of the responsibility I have taken upon me, where I am, and where I am going to, I am surprised. Something beyond nature, it does seem to me, must have moved my heart to the work, and

sustained me in the undertaking, or I would not be where I am. The Lord knoweth."

On November 24th he writes: "My mind is planning for the good of my mission. A mission house, a school, and a farm connected with it, and finally an academy, rise up in perspective before me. Hope stops not here. Young converts, Churches, circuits, stations, and Conferences, I trust, will yet be seen in Liberia."

Liberia

One morning, early in March, he writes: "Half-past three. I HAVE SEEN LIBERIA, AND LIVE." Friday, March 8, 1833: "Thank God, I am now at Liberia." March 10th: "I can scarcely realize that I have attended church in Liberia, and heard the gospel where twelve years since were heard only the shouts of pagans, or perhaps the infidel prayers of the Mussulman." March 12th: "I love Liberia more than ever. Should gracious God spare my life, I propose, First, to establish a mission at Grand Bassa, to connect with it a school, and to give the care of both into the hands of a local preacher who has just arrived from Virginia. Second. To establish the 'New York Mission' at Sego, on the Niger. Third. I want to establish a school here which will connect it with agriculture and art. There should be a large farm. This, in a few years, would support the

whole school. There must also be shoemakers, tanners, blacksmiths, carpenters, etc. Fourth. I have another mission in my mind, either for the interior or at Cape Mount. I am not yet satisfied which is the better place."

Work of Evangelization

Within eight days of the time of his arrival in Liberia Mr. Cox gathered together the few religious emigrants who were there, and had regularly organized a Church with complete and satisfactory articles of agreement. He spared himself but little. He visited and carefully examined every person connected with the religious state of the colony, communicated with profit freely with many of his brethren, set in motion at Caldwell probably the first camp-meeting that was ever known on the continent, attended to special appointments of fasting, thanksgiving, and prayer, and called together conferences for the discussion of the business of the mission. Meanwhile he organized a vigorous Sunday-school, and began himself to teach a school of seventy children.

The Fever

About a month after his arrival he felt for the first time the African fever, and it almost immediately struck through his whole system. During his sickness he wrote: "Thy Voice I hear, Thy Voice I know, and Thy Voice I will follow. I have followed thus far, and It has

led me to Liberia, and I pray that I may follow It to the end."

For twelve days the fever kept him in bed, and it was not until the 27th that he was able to walk a few steps in the room. May 1st he writes: "I have fears that a relapse of my fever is approaching. Last evening I had many sharp, shooting pains, and quite a fever through the night. . . . After I was in bed, I sang two verses of that sweet old spiritual song:

> "I am happy, I am happy, O wondrous account;
> My days are immortal, I stand on the mount."

His biographer writes: "Can any one read the above and reflect upon his situation without deep emotions? Tenderly alive to the recollections and endearments of home, . . in a strange land, death walking around his habitation like a destroying angel, breathing at every moment miasma that was absorbing life as rapidly as the exhalations of the morning; from necessity, or other circumstance, denied every earthly comfort; none to counsel with, none to give food or drink, or render any other service, however slight; and with a view, too, doubtless, that the grave was opening to receive him; and yet, amid all these circum-

stances, his soul breaks out, as by an unseen influence: 'I am happy! I am happy! My days are immortal.' "

All for the Best

On May 11th, after he had experienced chills which were more severe than he had before known, he writes: "O sweet, sweet has this morning been to my soul. Such a morning I have not seen in all my sickness in Africa. For eight years past God has chastened with sickness and suffering, but this morning I see and feel that it has been for my good." At this time the housekeeper whom he had hired became ill, and her little boy was the only person with him to make him a cup of tea or to boil his rice. The rains soaked through the roof of the poor mission house until, as he expresses it, "it looked as if dishpans of water had been poured into one room." The house was infested with vermin. One day, in reaching for a book from the shelf, he started a scorpion with his finger.

The vessel *Hilarity* was about to sail for America, and Mr. Cox writes: "My heart sometimes sighs for the comforts of America. It frequently tells me I had better return, and has even suggested the thought of doing it. But—I dare not go."

He gives three reasons for not leaving Africa before the rainy season set in: "First,

that the finger of Providence did not seem to point that way, and he would not go without it. Second, the work already commenced needed some one to take charge of it; and no one could do this but himself or brethren who had not arrived. Third, there was work enough in Africa for thousands all the time, and not a moment was to be lost in making preparations for such labors.

After June 19th the records in his journal grew few and far between. On Sunday, the 23d, he writes: "My poor body is emaciated to a degree never before known. My first fever was very violent, and ten or twelve days long, and reduced me very much. My second, which was short, but no less violent, helped it on; but my third, which has been more violent and longer than either, has left me mere skin and bones; and every day tells me the chances are against me."

The last entry occurs on the 26th: "It is now four days since I have seen a physician. . . . This morning I feel as feeble as mortality can well. To God I commit all."

"Come, Lord Jesus"

Particulars in regard to the closing scene of his life were conveyed to the home land in a letter from Mr. Savage, a missionary. At the last Cox was so weak that he was unable to be understood, except in monosyllables; but

he said, after much exertion, "I am not afraid to die." Soon after he appeared engaged in prayer, and then he articulated several times, "Come, come." After each word "come" a considerable pause ensued, leaving the inference that he repeated the sentence, "Come, Lord Jesus, come quickly."

A beautiful Italian marble shaft about eight feet in height stands not far from the seashore in Monrovia, Liberia. It bears this record:

> To the Memory of
> THE REVEREND MELVILLE B. COX,
> First Missionary From
> The Methodist Episcopal Church
> In the United States to Liberia, West Africa.
> He Arrived in Monrovia on the
> Ninth of March, 1833, Where, having
> Organized a Branch of the Same
> Church, He Died in the Triumphs
> of the Christian Faith,
> on the 21st of July of the Same Year,
> Aged 33 Years.
> He was a Truly Able Man,
> A Devoted Christian, and an
> Able and Successful Minister of Jesus Christ.

The Aftermath

The life of Melville B. Cox has been presented in this volume, not because of any wonderful work which was directly accomplished, but because of the unique character of that life.

To the thoughtful mind a life like this gives food for reflection. Why was Cox, an invalid, called upon to go to one of the most deadly climates on the face of the earth? No reputable missionary society in the world would think of sending such a man to-day. Why did he go when called? He was no novice. He was not foolhardy. He counted the cost, and was willing to pay the price. He knew the character of the people of Liberia. He knew perfectly well the hardship in store for him. He was forewarned by all his friends that he would surely find a grave in Africa. Why did he go?

Although the full answer will never be recorded in this world, it is easy to believe that he was called of God, for the bright example of Christian heroism, the steadfastness of his purpose, and his triumphant death have been worth more to the cause of Christian missions than a lifetime of service could possibly have been. Moreover, the work which he began has not been a failure.

Dr. A. P. Camphor, president of the College of West Africa, at Monrovia, Liberia, one of the black men who are giving their lives for their people in Liberia, has recently written the following:

"Liberia has an important mission. As a

Christian republic, controlled by Negroes, it sustains a unique relation to Africa. This thought entered largely into the minds and hearts of the founders and fathers of the republic. It was their prayer and hope that Liberia, while constituting a home and heritage, and a theater of unembarrassed action for the people of color in the United States, in the darkest period of their history, would also, in the realization of its purpose and mission, become a nucleus from which Christian civilization would emanate and spread in all directions, and cause all Africa to rejoice in the establishment of the republic within its borders.

"After a national life of fifty-four years, with struggles and obstacles peculiar to its position and work, it has maintained a creditable existence, considering its opportunities and preparation for the great task confronting it. To-day it faces the new century with an awakened and enlarged sense of duty, and with courage and confidence in the principles for which it stands, and in the ultimate success of its God-appointed work.

"A new day dawns for our work in Liberia, and an era of cheering promise and hope opens with the new century. With the developments that are taking place, especially on the west coast of Africa within recent years—the advance in political and commercial enterprises,

modern agricultural pursuits, and new methods of business and life—activity in exploration, discovery, and travel, and, with these, scientific efforts at solving the vexing problems of health and sanitation, has come a wonderful change in conditions, which is gradually and surely transforming the old, unhealthful, and death-dealing Africa of fifty years ago to a new Africa, capable of every development, habitable, and more inviting.

"Sixty years ago, when Melville B. Cox, our first missionary, went to Africa, he was dead before five months had rolled around. To-day it is no unusual thing to find missionaries who have spent fifteen, twenty, and twenty-five years of active and successful service in Africa, still in the enjoyment of health. Then it took six months to receive a reply to a letter sent from New York to Monrovia; now answers to letters thus sent are received inside of nine weeks. Wonderful changes!

"To-day ocean steamers, with every modern improvement, are touching almost daily the African coast from Morocco to Cape Town. Steam launches and crafts of every description ply regularly on the lakes and rivers. Railroads, telegraphs, and telephones are being constructed, adding to the convenience of business and travel, reducing risks and elements of failure to a minimum, and helping to make mis-

sionary labor less dangerous and discouraging. Liberia is gradually responding to this advancement. The Government and people are improving in many directions, making commendable efforts to keep pace with the onward march of progress, all of which are giving impetus and favor to Christian work.

"The Liberia Conference is steadily growing in numbers and influence. It is on the upward grade. Signs of progress are manifest in all departments of its work. The character and *personnel* of this body are gradually measuring up to the tone and dignity of a regular Methodist Conference. With the broad and aggressive plans of Bishop Hartzell, administered wisely and with statesman-like ability, there has followed, as a natural and necessary result, a profound awakening of interest, which has infused new life and blood into every vein of our Liberian Methodism, and made a deep impression upon the entire republic.

"The native work, as carried on by the Conference, is by no means discouraging. It is growing in importance, and promises much for the future. At all the Conference sessions this work has received special attention and care. Native helpers are coming more and more to the front, and are faithful and loyal in the discharge of assigned work and duty.

"At our last Conference session a large number of native helpers were present, and reported their work. The following tribes were represented: the Bassa, Mendi, Golah, Kroo, Pesseh, and Grebo. A praise service in these several native tongues and in English was held. "Come to Jesus" and other familiar hymns were sung. The effect of this mingling of voices and languages in the worship of God was wonderfully inspiring. The Holy Spirit graciously manifested his presence and power among all present. The outlook for our native work was never brighter. The natives were never more eager than now for the gospel. They are on every hand making loud calls for Christian teachers and preachers to come among them. The following letter, written by a young man of the Grebo Tribe for the king and chiefs of Half Cavalla, an important section of Southern Liberia, substantiates this. The petition is a wailing cry from heathenism for help and gospel light:

" 'HALF CAVALLA, LIBERIA, January, 1901.

" '*To Bishop Hartzell and Liberia Methodist Conference, to meet in Clay Ashland, March 5, 1901:*

" 'We, the king and chiefs of Half Cavalla, do need the doctrine of yours to be taught to

ourselves and children. We need the school to be opened here, and also the church to be built. Your doctrine is always being heard and read by our children. It is a pure and powerful way which leads to the road of eternal life. So fail not to open with us. We can not stop you from enlightening our native country; no one to stop you from doing but the Government, whom we know will stop nobody from doing good.

" 'We are tired of revolting; looking to God for help. Yours truly,

" 'KING HNE,
" 'CHIEF DADE,
" 'CHIEF SEBO,
" 'CHIEF KODADO-BUO,
" 'CHIEF MADO BOA,
" 'CHIEF NANO BOA,
" 'CHIEF NANO GREBO,
" 'CHIEF BLIO KPADA,
" 'CHIEF TAGO GEDEE.' "

Questions for the Class Hour.

1. What was Cox's answer to the friend at Wesleyan who asked him what epitaph he should write?
2. Had any foreign missions been established by the Methodist Epscopal Church in 1832?
3. In what year was the question of the Liberia Mission first debated in General Conference?

4. In what year did the Board of Managers announce that money was ready for the founding of the Liberia Mission?
5. How long was it after this announcement was made until the first missionary was sent out? Why this delay?
6. How was the first missionary found?
7. Where and in what year was Cox born? How were his early years spent?
8. At what age did he accept Christ? Tell something of his religious experience at that time.
9. What was his preparation for the ministry? and where and in what year did he preach his first sermon?
10. At what age did he enter the regular ministry? and how did he regard his life-work?
11. Where did Cox begin his regular pastoral work?
12. In what year did his health so completely fail that he was compelled to go South?
13. Where and when did Cox marry? What was the name of his wife before her marriage? and what of her character?
14. Why did Cox call the year 1830 "a moonless night?"
15. Tell something of the state of his health at this time?
16. What of the patience and courage of Cox in the face of all his difficulties?
17. Why did Cox turn his mind to South America?
18. What reasons did he give in supporting his opinion that an immediate effort should be made to establish a mission in South America?
19. What seems to have been his purpose when he started to go from Raleigh to Georgia?
20. In what year did Cox sail for Africa?

21. Repeat Cox's sentence concerning the missionary's need of prayer.
22. When did Cox reach Liberia? How long did he labor there? and how old was he when he died?
23. Tell something of the work accomplished by Cox during his brief term of service in Liberia.
24. What can you tell of the last hours of Cox?
25. What of the present opportunity in Liberia as told by Dr. Camphor?

Topics for Assignment in Class Work.

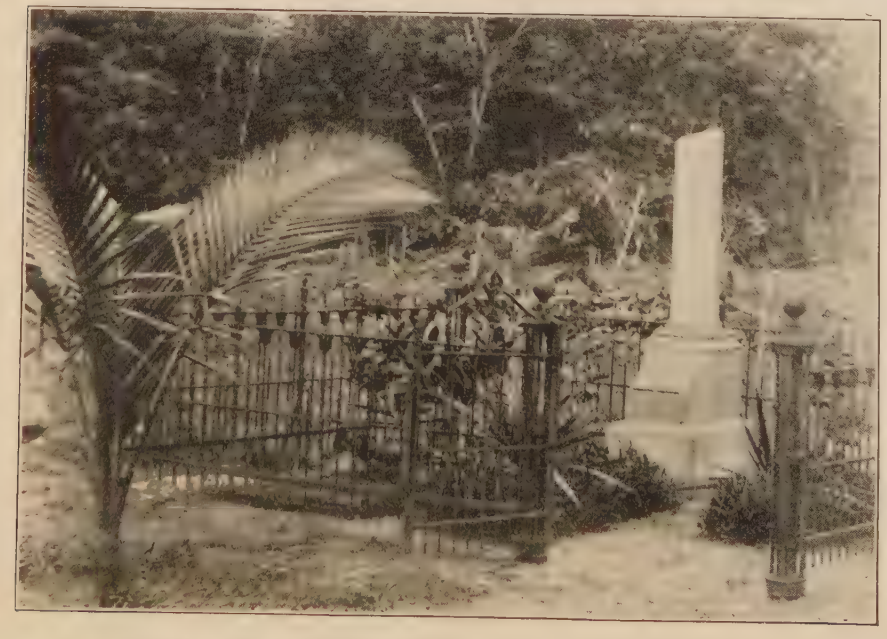
1. Liberia—a colony for freed slaves. Its history. Africa waiting, 61-63.
2. The improvements in transportation and mail service in Africa since the time of Cox. Hist. of Church Miss. Society, II, 109-111, 328; III, 436, 737, 738.
3. The physical features of Liberia. Africa Waiting, 63.
4. The relation of the American Negro to the evangelization of Africa. Hist. of Church Miss. Society, I, 337-348.
5. The present condition and prospects of the Liberia Mission. Africa Waiting, 62. History of Protestant Missions (Warneck), 192, 193. Annual Report of the Missionary Society of the Methodist Episcopal Church.

Subjects for Advanced Investigation.

1. The climate of Liberia.
2. Henry Drummond in Africa. (See "Tropical Africa," by Drummond.)
3. The influence of Cecil Rhodes upon Africa.
4. The diamond and gold mines of Africa.
5. The missions in Africa which have been started by digging a grave.

WHY THIS WASTE?

"Except a grain of wheat fall into the earth and die, it abideth by itself alone, but if it die, it beareth much fruit."—John xii. 24.



One of the Many Missionary Graves in Africa

Why This Waste?

First Missionary Grave in East Africa

THE year that Queen Victoria ascended the throne a young German named Ludwig Krapf, a student from the Missionary Seminary at Basle, sailed for Africa. For seven years he endured terrible privation in Abyssinia and the neighboring countries. During the last year, his wife, Rossina Krapf, accompanied him, and from that time until her death she shrank from no hardship or danger that her husband was called upon to face. At last expelled from Abyssinia, Krapf and his wife were compelled to go southward along the coast. After a perilous voyage they landed at Mombasa, about one hundred and twenty miles south of Zanzibar, and settled there. Within six months Krapf was compelled to dig two graves, and there in that strange land he laid his young wife and new-born babe.[1] Eugene Stock says that nothing more touching has ever been written than

[1] Report of the London Missionary Conference, 1888, page 276.

his diary for the next seven days. "His heart and his body wept," and it was long before he could speak of his wife's death without tears. Yet, like Livingstone, the bitterest sorrow could not turn him aside. He wrote: "Tell our friends at home that there is now on the East African coast a lonely missionary grave. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the Church are gained by stepping over the graves of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its Eastern shore." [1]

A Catalogue of Disappointments

The missionary life of Krapf seemed a catalogue of bitter disappointments. After the death of his wife he was stricken with the fever, and was in such bodily weakness that he feared he might not recover. He says: "I prayed fervently for the preservation of my life in Africa, until at least *one soul* should be saved; for I was certain that if once a single stone were laid in any country, the Lord would bless the work and continue the structure." [2]

He was permitted to remain in the region around Mombasa but six years. His life at that time must have seemed to his friends to have

[1] History of the Church Missionary Society, Vol. I, page 461.
[2] History of the Church Missionary Society, Vol. II, page 125.

been an utter failure. The visible reward for seven years of suffering in Abyssinia and six years of sorrow around Mombasa, was two lonely graves, a shattered constitution, and one convert—the cripple, Mringe.

To Krapf, however, the one convert was worth all the cost. In his journal he wrote: "Mringe was with me during the night. We discoursed toward midnight about the world to come and the city of God. . . . My poor cripple devoured the words as they fell from my lips, and I saw that they made an impression on him, and felt happy indeed, for it is in moments like these that one feels the importance of the missionary's calling. A missionary who feels the working of the Spirit within him, and is upheld in its manifestation to others, is the happiest being upon earth. In his sight what are royal and imperial honors compared with the office of a preacher in the bush or lonely hut?" [1]

Krapf remained at his post until two missionaries had been sent to take up his work, but after he had seen them thoroughly established in the mission he returned to Europe.

The Beginning of Exploration

In 1856 a huge map of Africa hung on the walls of the Royal Geographical Society in London. This map had been prepared by Rebmann

[1] History of the Church Missionary Society, Vol. II, page 126.

and Erhardt, the two men whom Krapf had left in Africa. By present-day standards the map was inaccurate, showing but one "colossal inland sea stretching over twelve degrees of latitude," instead of three great lakes. But it stirred the geographical world to its depths. As a result of the quickened interest in that region, Burton, Speke, and Grant started on their expeditions of exploration. Livingstone, in consequence of the discoverives, came up from South Africa into Central Africa, and laid down his life on the shores of one of the great lakes.

Missionary Work Begun in Earnest

In 1874[1] a telegram was received by the London papers. It read: "Livingstone is really dead, and his body is coming home in one of the queen's ships." The English-speaking world was thoroughly aroused by this message. A new and deep determination took hold of the people to abolish the slave-trade, which had cost Livingstone his life, and to extend the gospel to the farthest part of Africa. Before Livingstone's death there were but a few small missions in Africa, and these were inadequately manned. Now great missionary societies were formed, or those already organized took on a new life.

The Scottish Churches pre-empted as their

[1] Although Livingstone died May 1, 1873, the fact of his death was not known in England until the beginning of 1874, owing to the inadequate means of communication.

particular field the region around Lake Nyassa, where Livingstone's heart lay buried.

Free Church Mission

The Free Church of Scotland was the first to move in the endeavor to perpetuate the name and work of Livingstone. It dispatched a small steamship named *Ilala*, which sailed up the Zambezi and Shiré Rivers, was carried past the cataract of the latter, and was finally launched on Lake Nyassa. The great mission there established was named Livingstonia. The Rev. Alexander Hetherwick, M. A., one of the missionaries to this region, said in an address at Exeter Hall, London: "Our mission, like so many of the African missions, rose out of the grave of Livingstone in Westminster Abbey. The great company of mourners separated from around that tomb, and they looked about them for a monument to erect to his memory. They remembered how often his thoughts had turned to Lake Nyassa and those parts, and then they remembered how he had longed for an English mission and colony to be planted on that lake. They said: 'Here is the truest monument to erect to his memory, here is Scotland's best monument.' And therefore the monument of her greatest traveler is not to be found in the cities of this land, but it is to be found on Lake Nyassa and the Shiré Hills." [1]

[1] Report of the Missionary Conference, London, 1888. Page 288.

Church of Scotland Mission

The Established Church followed the Free Church by choosing for its field of labor the Shiré Hills, where Livingstone bowed in deep sorrow over the grave of his wife. They named their principal station Blantyre, from the parish on the Clyde where Livingstone was born.[1]

The prompt response of the Scotch to the heroic appeal which Livingstone had made was quickly followed by other societies in England and America.

Uganda Mission of the Church Missionary Society

Three weeks after the funeral in Westminster Abbey the anniversary of the Church Missionary Society occurred. Archbishop Tait and Bishop R. Bickersteth in their addresses before the society earnestly urged the claims of East Africa, and the latter said in referring to Livingstone: "You might dedicate to his memory a costly monument of sculptured marble, but the noblest monument you could raise is a special fund for the evangelization of those tribes for whose bodily welfare he so patiently labored through long years of lonely exile, and for whose moral regeneration he sacrificed his life."[2]

One of the anniversary services was held in the Abbey, with a part of the congregation

[1] History of the Church Missionary Society, Vol. III, page 79.

[2] History of the Church Missionary Society, Vol. III, page 78.

actually seated over the grave of Livingstone. Mr. Gordon Calthrop preached a sermon, using as a text 2 Kings xiii, 21. The keynote of his address was that the death of Livingstone had re-emphasized the claims of Africa to the gospel, and in speaking of the dead body that lived when it touched the bones of Elisha, he said: "Let us be quickened with fresh life by contact with the bones of Livingstone; and let thousands of Africans, through the influence of his death, 'be revived and stand on their feet.'" [1] These meetings prepared the Church Missionary Society for Stanley's memorable challenge. It will be remembered that Stanley was so impressed by Livingstone that he resolved to consecrate his life to the continuation of Livingstone's work. A year after Livingstone's death he began his great journey of exploration, which in nine hundred and ninety-nine days of hardship opened up the Congo Basin, hitherto absolutely unexplored by white men, thus preparing the way for the chain of Congo missions. On this journey Stanley staid for some months with King Mtesa of Uganda, and in 1875 he wrote his appeal, which appeared in the London *Daily Telegraph*. This message was written at the request of King Mtesa of Uganda, and was

[1] History of the Church Missionary Society, Vol. III, page 78.

a challenge to the Christians of England to send missionaries to Uganda. The letter electrified England, and a year after it was sent, the Church Missionary Society sent out eight missionaries to Uganda.[1]

Eight Men Sent to Africa

Of these eight, the leading spirit was Alexander Mackay, who, on a May day, 1874, while a student in Berlin, had written in his diary: "This day last year Livingstone died—a Scotchman and a Christian, loving God and his neighbor in the heart of Africa. 'Go thou and do likewise.'"[2] At the farewell meeting in Salisbury Square, London, after the honorary secretary had delivered his instructions to five of the eight who were to go out, each of the young missionaries, in accordance with the usual custom, was expected to reply. Alexander Mackay, the youngest of the five, was called upon last. He said: "There is one thing which my brethren have not said, and which I want to say. I want to remind the committee that within six months they will probably hear that one of us is dead." The sentence startled the committee, and after a moment of silence which might be felt, Mackay said: "Yes, is it at all likely that eight Englishmen should start for Central Africa and all be alive six months

[1] History of Protestant Missions. Warneck. Page 228.
[2] Mackay of Uganda. Page 10.

after? One of us at least—it may be I—will surely fall before that. When that news comes do not be cast down, but send some one else immediately to take the vacant place." [1]

In 1888 all this company were dead or invalided except Mackay and one other, who was then in Palestine. But the ringing message of Mackay was never forgotten. In response to Mackay's appeals for help, Bishop Hannington started to re-enforce the mission. When the Church Missionary Society approached Bishop Hannington with reference to his appointment to East Africa, he said: "I feel that I could no more say No, than did Gordon when he went to Khartoum." When within two days' march of Mackay, Hannington was brutally murdered, and his dying words to the soldier assassins were, "I have purchased the road to Uganda with my life." The martyrdom of Bishop Hannington set all England aflame. His memoir was eagerly read by thousands. "The Lord called him expressly not to be a great missionary, but to lay down his life, that he might be an inspiration to all who pray and work for Africa." Bishop Parker followed Hannington, and he had hardly reached the shores of Lake Nyanza when he too was called home. The good

Martyrdom of Bishop Hannington

Bishop Parker Translated

[1] History of the Church Missionary Society, Vol. III, page 98.

bishop was buried by his fellow missionaries the same night that he died. A storm of wind and rain was raging as the frail body was lowered into the grave. It was a sad initiation for the new missionaries who had accompanied the bishop, but one of them wrote: "As we returned, the dawn was visible in a streak of crimson and gold in the east, assuring us that though the west looked dark and as gloomy as our path, yet a bright future was in store for us as the sun rises." [1]

Mission of the London Missionary Society

The London Missionary Society remembered with pride the fact that Livingstone had been one of its own missionaries, and chose as its field of labor the country around Lake Tanganyika. The point of departure for their mission was to be Ujiji, forever memorable as the meeting place of Stanley and Livingstone.[2]

An Ever-Widening Circle

Of the influences that have been coming down from the heroic sacrifices of Krapf and Livingstone, Mackay and Hannington, Parker and scores of others who in this brief narrative have not been mentioned, only the incomplete outlines will ever be traced until that great day when the work of every man shall be revealed in its true relation to the kingdom of God. In regard to Livingstone alone, it has truthfully

[1] History of the Church Missionary Society, Vol. III, page 420.

[2] History of Protestant Missions. Warneck. Page 231.

been said: "A score of forward movements can be directly traced to the discovery of that kneeling body at Ilala." [1] By his death he accomplished more than even his life had done.

Livingstone stands in a peculiar relation to the redemption of Africa, and it is possible to trace with some degree of accuracy the principal lines of his influence. Would that one might present as clearly the stories of the life and work of his heroic fellow missionaries! Hundreds of men and women have served God faithfully in the Dark Continent, and have returned to their homes to die a peaceful death. Hundreds more have died of the fever and other deadly African diseases. Many have been martyred. Many, many more are now on the field, living and laboring, or else are at home on much-needed furloughs. They are heroes all, and many of them are among the great ones of earth.

The last chapter of the story has not been written, nor can it be written till Africa is redeemed. The men and women who have striven for the spread of the gospel in that continent have not yet the satisfaction of seeing the final results of their soul travail. Yet the following present-day facts of mission progress in Africa glow with the light of most hopeful promise, as

[1] Modern Mission Century. Page 883.

compared with the seemingly hopeless conditions of the time of Livingstone and Krapf.

The Continent Explored

The explorations of Stanley and others who were called forth by the heroic lives of the missionaries have laid open the continent from end to end. The hammock borne on the shoulders of the black man is being rapidly replaced by well-equipped railroad trains. The total mileage of track now laid is 12,643.[1] The railroads and steamships which are being built to foster great commercial and mining interests assure us that South Africa will within the coming years be a new America.

Linguistic Triumphs

Languages have been reduced to written form, and in some instances written languages have been literally created by the missionaries. Dr. Cust, author of "The Languages of Africa," says: "Let me turn away from the subject of language and say one farewell word of the missionaries, . . . who, as it were, in the course of their striking hard on the anvil of evangelization, their own proper work, have emitted bright sparks of linguistic light, which have rendered luminous a region previously shrouded in darkness, and their sparks have kindled a corresponding feeling of warmth in the hearts of the great, and to them personally unknown,

[1] United States Consular Reports, 1901.

scholars, working in their studies in Vienna, or Berlin, or some great German university, scholars who, alas! cared little for the object of the missionaries' going forth, but rejoice exceedingly at the wonderful, unexpected, epoch-making results of their quiet labors." [1] The patient, thorough work of the missionaries in reducing the native languages to written form have made possible the translation of the Bible into the chief languages and dialects of Africa, and have thus enabled the missionaries to sow the seed broadcast over the continent.

The Slave-Trade Practically Abolished

The slave-trade has been outlawed, and has been practically abolished. On the very spot where the Zanzibar slave market stood is the cathedral of the University Mission, and the communion table is over the very spot where once stood the old whipping-post. [2]

The chain of events which we have been following may be welded into a circle by the following remarkable story:

On the 15th day of November, 1874, Mr. Salter Price and wife reached Mombasa, the scene of the early labors of Ludwig Krapf. They had been commissioned by the Church Missionary Society to found an industrial school

[1] Modern Missions, their Evidential Value. Page 221.

[2] History of the Church Missionary Society, Vol. III, page 77.

Industrial School for Liberated Slaves

for liberated slaves at Mombasa. They found John Rebmann, Krapf's companion, totally blind, living in a miserable hut with a little company of Christians—about a dozen in all—around him. For twenty-nine years "Old Rebmann," as he was called, had remained in Africa, refusing to go home, even on a furlough, until some one should be sent to take his place.

The mission at Mombasa seemed such a hopeless undertaking, that the Church Missionary Society did not think it wise to send re-enforcements. It was considered so much of a failure that it had actually dropped out of the reports of the Church Missionary Society.

But John Rebmann, blind though he was, never lost faith in the enterprise. He was but fifty-five years of age when Mr. Price found him, but the fevers and the sufferings of Africa had made him prematurely old and feeble. When re-enforcements came, at last, though very reluctantly, the blind old veteran consented to turn the care of his little band of believers over to the younger missionaries. In his life-long battle with heathendom he had been able to keep together a little company of Christians whose number equaled the twelve of his Master, and John Rebmann was content. Mr. Price began his work at Mombasa by purchasing a tract of land for his school. *The site was near*

the grave of Rossina Krapf, the first Christian grave in East Africa.[1]

The Missionary Forces

The Church of Jesus Christ is but beginning to put forth her might for the redemption of Africa, but already the work being carried on in that Dark Continent should silence any doubting Thomas who objects to further investment of life and treasure. Now nearly a hundred Protestant missionary societies are centering the prayers of Christendom upon that continent.[2] Three hundred and forty-seven foreign missionaries labor there, and they are assisted by 4,507 ordained and unordained native helpers. There are 2,712 churches, stations, and substations, with 132,280 communicants. There are 326 Sunday-schools, with a membership of 26,988. During the year preceding the issue of Dr. Dennis's statistics there were nearly 4,000 conversions. Eight colleges enroll 2,131 students. Fifty-five theological and training schools are equipping 2,114 workers for service. In addition, there are 78 boarding and high schools, with 9,326 scholars, and 56 industrial training schools and classes, with 2,328 students enrolled. There are also two medical and nurses' schools, and seven kindergartens. The Bible

[1] History of the Church Missionary Society, Vol. III, page 85.

[2] Geography and Atlas of Protestant Missions, Vol. I, page 454.

has been translated into 112 languages and dialects. Thirty publishing-houses and printing-presses are pouring forth annually 3,811,931 pages of Christian literature. There are three missionary papers or magazines, 65 hospitals and 149 dispensaries where nearly half a million patients are treated annually. There are fifteen orphanages, six leper hospitals and asylums, and a school for the blind. In Livingstone's day but one small boat, carried on the backs of men, was in use by the missionaries. Now twenty-four missionary steamers and ships ply African waters.[1]

Silent and Unseen Forces

There are many indications that these statistics are but surface signs. Deeper than all is the constant, silent working of the Spirit of God through His messengers, who, like the early Christians, are going everywhere to preach the Word. At the Centenary Conference of Protestant Missions of the World, 1888, one of the Church Missionary Society helpers from West Africa reported that his society had just established a mission at a village, with a congregation of over twenty Christian converts who had been gathered out of heathendom by a native. This native had been converted at another station, and had quietly returned to his own vil-

[1] Ecumenical Missionary Conference Report, 1900. Pages 424-433.

lage to become a missionary to his own people. He died, and later a visit was made to the king of his tribe by two of the native workers of the Church Missionary Society. One who had been there once before asked the king if he remembered what had been said to him about prayer. Falling upon his knees the king devoutly repeated a prayer which he had composed for himself and had been in the habit of using. The prayer was as follows: "O God, King of kings, who setteth up one and humbleth another, hear me and forgive me my sins. I am not wise. Give me wisdom, and order my footsteps in this world. There are those in the royal family who are older and wiser and better, but me Thou seest fit to put in the room of my father. Leave me not alone to rule this town. Do Thou send peace and concord in my days, for Jesus Christ's sake."

Miss Agnes McAllister, the author of "A Lone Woman in Africa," tells of a striking incident of similar character. She had been sent to the farthest inland station of her mission to bring back a missionary and his wife, who were ill. Word had been sent the king that it would be necessary to meet himself and his chiefs for a palaver. When they were assembled the missionary stated that he and his wife had come to tell them that they must leave the station, as

they had been sick most of the year and were not able to stay. The king arose, and looking at Miss McAllister said: "I see that these teachers are sick, and I know that their house is not fit to live in, and we are willing for these people to go for a change and a rest, but we are not willing for them to go until you first bring other missionaries. You go and bring us other white people, then you can take them away." As the king sat down, the people all looked to Miss McAllister for a reply. After a silent prayer for words with which to answer the king, she arose and said: "King, I hear what you have said. You see that these people are not well, and they must leave you; but although they go, you shall not be left alone. You remember Mr. Garwood was the first missionary sent to you. He came and worked for you and taught your people, and read the Bible to you and cared for your sick. After a while he went to America, and was married. He came back and brought his wife, and they were your teachers and did all they could to teach you God-way. One day he was suddenly drowned. Your people watched the river three days and three nights until you found his body. You took it out of the water, and buried it up here on Mission Hill, where it now lies. Now Mr. Garwood is your missionary, and we are not going to take

him away. We will leave him with you." The king and his chiefs were startled, but Miss McAllister continued: "Yes, when Jesus comes to raise us all out of the ground, Garwood will go up with you, and you won't be able to look in Jesus' face and say, 'We never heard about you,' for Jesus will see Brother Garwood is here, and He will know he told you. Now we are sorry we have not some one else to leave with you. But if a new teacher came, he would read the same book Garwood read, would sing the same hymns, and say the same prayers. Now, you do what Garwood taught you while he was here." As she sat down the king arose and said: "Teacher, you talk true. Garwood is our teacher, and we are going to do what he said, but can't we have a living teacher too?"

Although this circumstance occurred four years ago, Garwood is alone, for no living teacher has ever been sent, but the people do not forget the words which he spake. They tell them to their children, they repeat them to strangers, and point to the mission hill, and say, "Yonder on that hill our teacher is sleeping."

Thus in ways unseen the Spirit of God is working in Africa. The Word is eternal, and the truth will never die. In ways which are hard to understand it may be that many, many more will be called upon to lay down their lives

for the brethren. But those who are gone will not in the great day be forgotten, and it will be found that many a missionary has done his best work after his body has been laid to rest among the tribes for whom he labored.

What of the Prospect

When will the end be? Is it a hopeless task to evangelize Africa? Is it worth the price? Why this waste?

The Berlin Congress of 1884-5 virtually divided Africa into "Spheres of Influence," giving to each power the privilege of developing its own sphere in any way it chose, so that it did not encroach upon the sphere of another power. The high-handed proceedings of the officers of the various powers so incensed the natives that the position of the missionaries was rendered perilous in the extreme. In 1889 the trouble was at its height, and at the May meeting of the Church Missionary Society the report stated that the "prospects" were "very dark." Mr. Salter Price, who had the honor of reviving Krapf's work at Mombasa, said: "No, the *aspect* is dark, but the *prospects* are as bright as the promises of God can make them." [1]

It will be well if the generation of young people now growing up in times of peace and prosperity, who have never known hardship, and

[1] History of the Church Missionary Society, Vol. III, page 420.

who therefore are inclined to walk in those paths which seem most inviting, can learn from the lives of these modern apostles of the faith the lesson of heroism. If the world is to be evangelized in our generation, or in any other, the task will be accomplished by men of God who therefore are men of heroic mold. If there ever was a time when God seemed to be calling the Church to go forward, that time is now.

Shall African Missions be Abandoned?

If any are prone to hesitate for fear of lack of men or of money, let them read the last messages of that heroic missionary, Alexander Mackay. After Bishop Parker's death many voices were raised in England against the policy of the Church Missionary Society in continuing to send workers to the Nyanza Mission. The fact that so many had died, the insolence and tyranny of the native king, and the bitter antagonism of the slave-dealers, were to many indications that it was the will of God that the mission should be abandoned. The suggestion came to Mackay at a time when he was quite alone, and when the memory of the death of Bishop Parker was vivid in his mind. His answer, written in the earnestness of a man who as a final argument was about to lay down his life, is as follows: "Are you joking? If you tell me in earnest that such a suggestion has been made, I can only answer, NEVER. Tell me, ye

faint hearts, *to whom* ye mean to give up the mission. Is it to murderous raiders like Mwanga, or to slave-traders from Zanzibar, or to English and Belgian dealers in rifles and gunpowder, or to German spirit sellers? All are in the field, and *they* make no talk of 'giving up' *their* respective missions." [1] A little later, to the faint-hearted, Mackay sent another message: "Please do not reply to my statement of our requirement as to men and a bishop with the word IMPOSSIBLE. That word is unknown in engineers' vocabulary. Surely, then, if those who build only temporary structures, because their materials are perishable, have expurgated the word from their vocabulary, how can it at all remain in the vocabulary of those who are engaged in building the Church of God and laying the foundation of that kingdom which shall endure forever?" [1]

Our Lord's Command

One day, not long before our Lord went away, He called His disciples apart to a mountain in Galilee, to announce the plan of campaign for the extension of His kingdom. It was a very small company. Matthew says there were but eleven. When the Lord saw the little band and remembered how they had left Him

[1] History of the Church Missionary Society, Vol. III, page 420.

in the days of His suffering, one might expect Him to instruct them to remain together in Jerusalem, that they might strengthen one another in the faith, and finally build up a strong center from which the surrounding country might be evangelized.

Humanly speaking, the last thing He would be expected to do would be to send them out to die one by one at the hands of their enemies. But the Master, as He looked down through the centuries, knew the need of the Church, and He knew also the dynamic power of His Gospel, and He scattered the little company like sheep, in the midst of wolves. His last command to them was, "Go ye into all the world and preach the Gospel to every creature."

Examples of the Apostles

The apostles understood Him to mean exactly what He said. They were absolutely indifferent to life or death, except in so far as either affected the progress of the Kingdom of God. Arrayed against them was the ecclesiastical authority, the wealth, and the political power of the world. Bitter prosecution was inevitable, and it is probable that all but one of the eleven died a martyr's death. So completely were the outward signs of the early Church obliterated that Diocletian felt justified in striking off a medal bearing this inscription: "Dio-

cletian has everywhere abolished the superstition of Christ, the name of Christ being by him extinguished." [1]

But in spite of persecution and apparent failure, the kingdom expanded with a rapidity which astonished even those Christians who were strongest in the faith.

A Martyr and a New Apostle

Not long after our Lord's ascension, a young man witnessed the death of another young man who was giving his life for his faith. He saw the young martyr pray for his enemies. He noted that the face of the martyr shone as if it had been the face of an angel, when he looked up into heaven and saw the glory of God. He beheld the young man fall asleep under the shower of stones, rejoicing in the privilege of making the sacrifice for his Lord.

The young man at whose feet the witnesses had laid down their clothes while they stoned Stephen, went away with a new light dawning in his heart, and one day when he was old he was led out beyond the gates of the imperial city of Rome himself to die the triumphant death of a martyr. The Christian Church, by the death of Stephen, was baptized once for all in that blood which has been the seed of the Church. Many a time during the storms of persecution in the early days Christians must have

[1] The Noble Army of Martyrs. Page 14.

read with a new meaning the words of the Lord: "Think not that I came to send peace to the earth. I am come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me. And he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it, and he that loseth his life for My sake shall find it." (Matt. x, 34-39.)

The Spirit of the Early Church

The martyr *spirit* was pre-eminently the spirit of the early Church. By it Peter was transformed from a craven in the palace to Peter the rock of Pentecost. By it St. Paul went bound of the Spirit to go to Jerusalem, not knowing the things that should befall him there, but very certain that bonds and afflictions were awaiting him. But he said: "None of these things move me. Neither count I my life dear unto myself, so that I might finish my course with joy." It was this spirit which near the end of his life caused him to write in his last Epistle: "For I am now ready to be offered, and the time of my departure is at hand. I

have fought a good fight, I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day. And not to me only, but unto all them also that love His appearing."

The Noble Army of Martyrs

"Since that time, in the noble army of martyrs . . . there have been men whose inestimable privilege it has been to follow both in life and death, in the footsteps of the Apostle Paul. Raymond Lull, Coleridge Patteson, John Williams, and James Hannington are but a few, who, having served well here, have now entered into rest more than conquerors."[1]

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. xi, 39, 40; and xii, 1, 2.)

[1] Robert E. Speer.

Questions for the Class Hour.

1. Who was Ludwig Krapf?
2. Where was the first missionary grave in East Africa located? Find the place on the map.
3. Tell something of the disappointments of Krapf's life.
4. What was the visible reward for his labors?
5. Tell of the influence of the map drawn by Rebmann and Erhardt.
6. What telegram stirred the Church to greater missionary effort?
7. What societies established missions in East Africa as a result of Livingstone's death?
8. Give the substance of the Rev. Alexander Hetherwick's remarks.
9. Tell of the organization of the Uganda Mission of the Church Missionary Society.
10. What was Mackay's message at the farewell meeting in Salisbury Square?
11. How many of the eight men who went to Uganda in response to Stanley's appeal were effective in 1888?
12. What was Bishop Hannington's answer when asked if he would go to Africa?
13. What has been accomplished in African exploration since Livingstone's death?
14. What does Dr. Cust say concerning the linguistic triumphs of the missionaries?
15. What is the present condition of the African slave-trade?
16. Relate the story of John Rebmann.
17. What missionary forces are now at work in Africa?

18. What potent forces are at work which are never reported in statistical tables?
19. Tell in your own words the story as related by Miss McAllister.
20. Repeat Mr. Salter Price's sentence regarding the prospects in Africa.
21. What was Mackay's answer to those who thought the mission should be abandoned?
22. What of our Lord's last command?
23. What of the examples of the apostles?
24. What was the spirit of the early Church?
25. Seeing that we are encompassed about by so great a cloud of witnesses, what is our imperative duty?

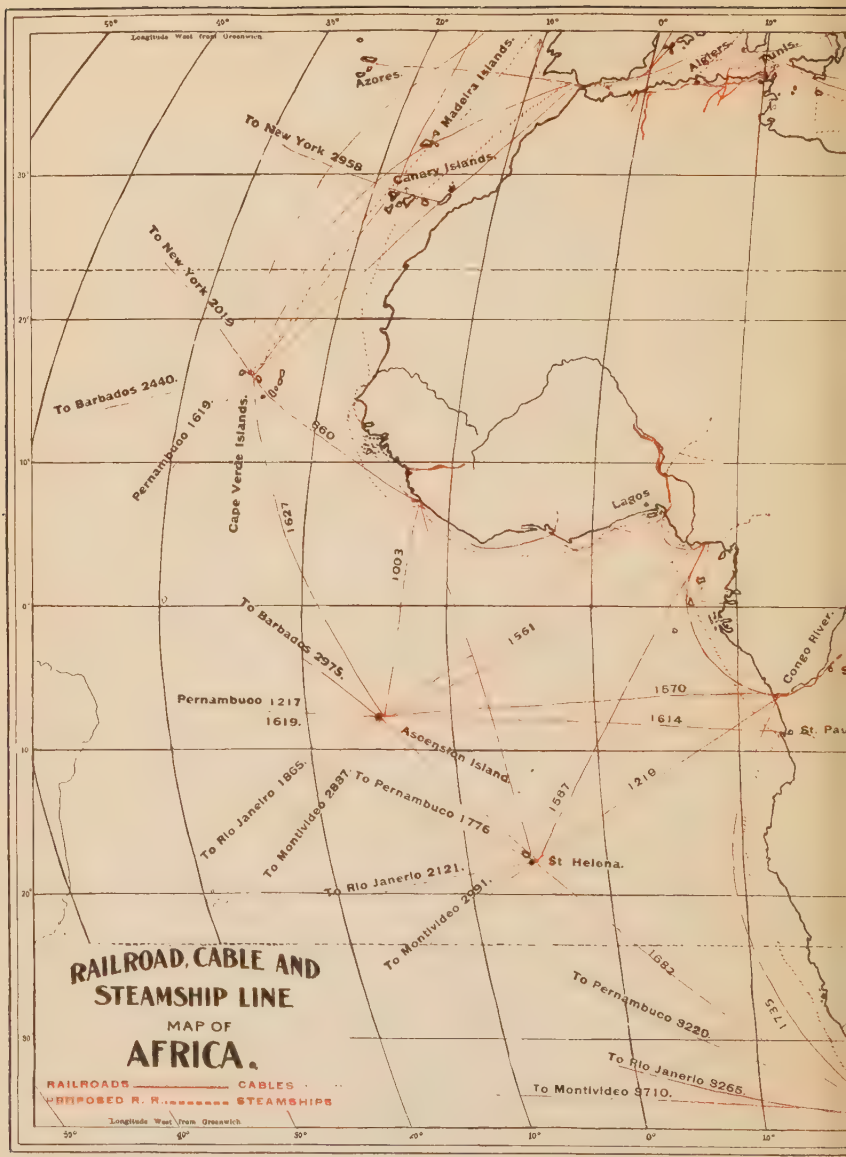
Topics for Assignment in Class Work.

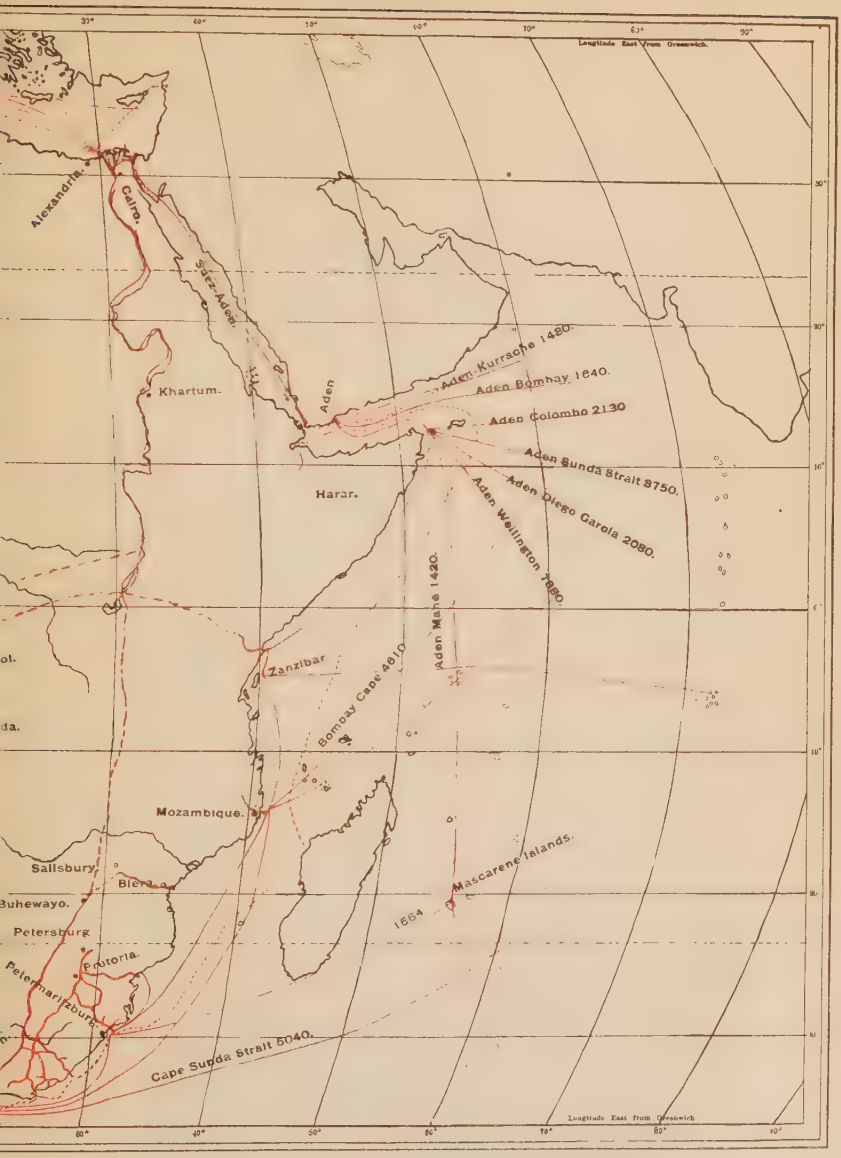
1. Ludwig Krapf. Hist. Protestant Missions, 90, 91, 211, 225, 239. Hist. of Church Miss. Society, I, 228, 353, 375, 458, 460-462; II, 17, 48, 71, 434; III, 80, 84, 93, 102, 112, 409, 498, 689, 801.
2. Geography of Africa in 1856. History of Church Miss. Society, II, 127 (see also Index for Rebmann).
3. The influence of Krapf, Livingstone, and other missionary explorers upon the geographical discoveries of Africa. History of Church Missionary Society (see Index for Krapf, Livingstone, Stanley, etc.).
4. The influence of Livingstone upon African missions. Hist. Protestant Missions, 226, 227.
5. Stanley's challenge to the Churches, and its far-reaching result. Hist. Protestant Missions, 201.

6. The work of the English and Scotch Missionary Societies in Africa. History of Church Missionary Society, III, 79-81. History of Protestant Missions (Warneck), 189-236.
7. The work of the American Societies in Africa. History of Protestant Missions (Warneck), 189-236.
8. The Congo Basin and the Congo Missions. Hist. of Church Missionary Society, I, 18; II, 382; III, 80, 81, 807.
9. Bishop Hannington. Hist. Protestant Missions, 228. History of Church Missionary Society (see Index).
10. Contribution of the missionaries to the languages of Africa. History of Church Missionary Society (see Index for Langauge, also Translations).

Subjects for Advanced Investigation.

1. The present missionary forces in Africa—their opportunities and their immediate needs.
2. The present political situation in Africa—the spheres of influence of the powers.
3. The railroad, steamboat, telegraph, and cable lines of Africa.
4. The cities of Africa and their recent development.
5. The possibility of evangelizing Africa in this generation.


Longitude West from Greenwich
Azores.
Madeira Islands.
Algiers.
Tunis.
To New York 2958
Canary Islands.
To New York 2019
To Barbados 2440.
Pernambuco 1619.
Cape Verde Islands.
560
1627
1003
Lagos
To Barbados 2975.
1561
Congo River.
Pernambuco 1217
1619.
1570
1614
St. Paul
Ascension Island.
To Rio Janeiro 1865.
To Montividéo 2887.
To Pernambuco 1776
1587
1210
St Helena.
To Rio Janeiro 2121.
To Montividéo 2991.
1682
To Pernambuco 9220
1735
To Rio Janeiro 9265.
To Montividéo 9710.
RAILROAD, CABLE AND STEAMSHIP LINE MAP OF AFRICA.
RAILROADS
CABLES
PROPOSED R. R.
STEAMSHIPS
Longitude West from Greenwich


Longitude East from Greenwich.
Alexandria.
Cairo.
Suez.
Aden.
Khartum.
Aden Kurrachee 1480.
Aden Bombay 1640.
Aden Colombo 2130.
Aden Sunda Strait 3750.
Aden Diego Garcia 2080.
Aden Wellington 7980.
Aden Mahé 1420.
Harar.
Zanzibar
Bombay Cape 4610.
Mozambique.
Salisbury.
Buluwayo.
Petersburg
Pretoria.
Mascarene Islands.
1664
Cape Sunda Strait 5040.
Longitude East from Greenwich.